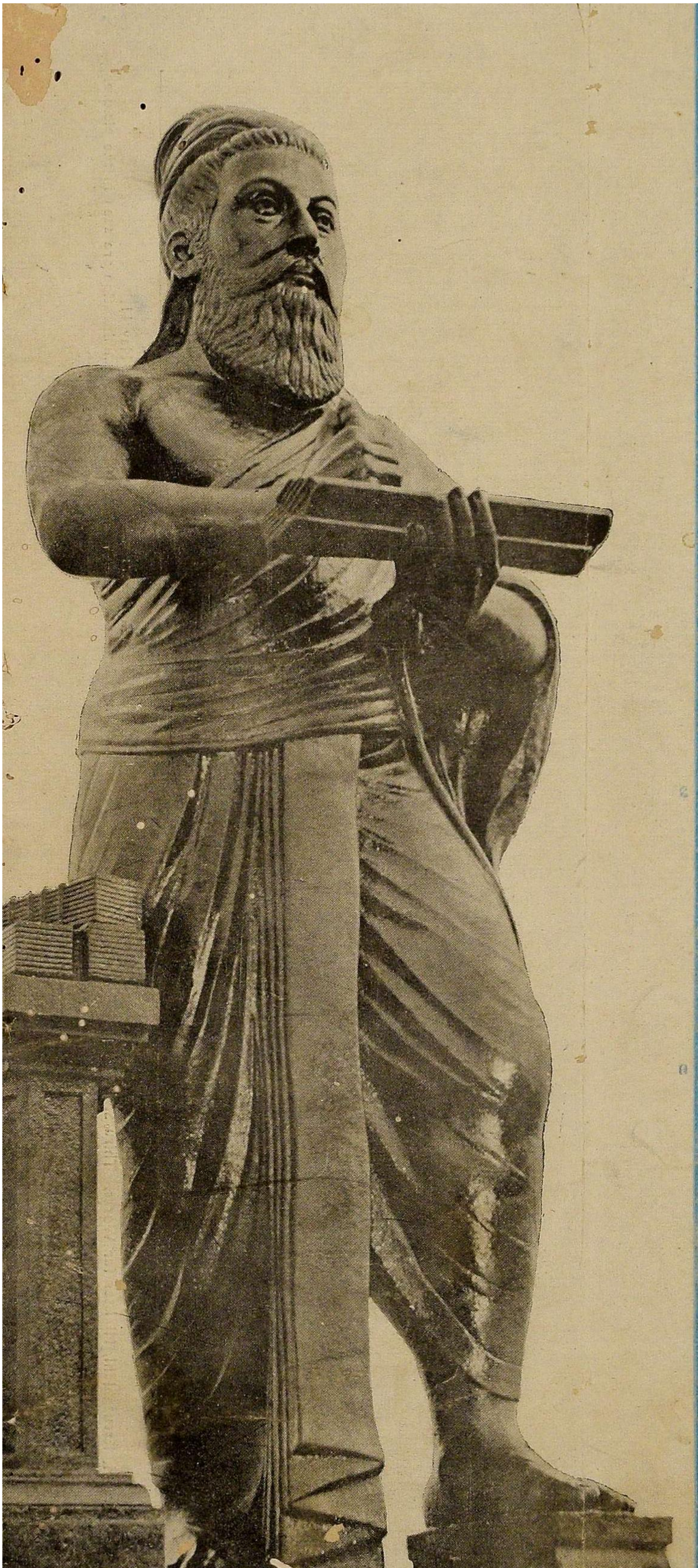

Madras Information

JUNE 1968

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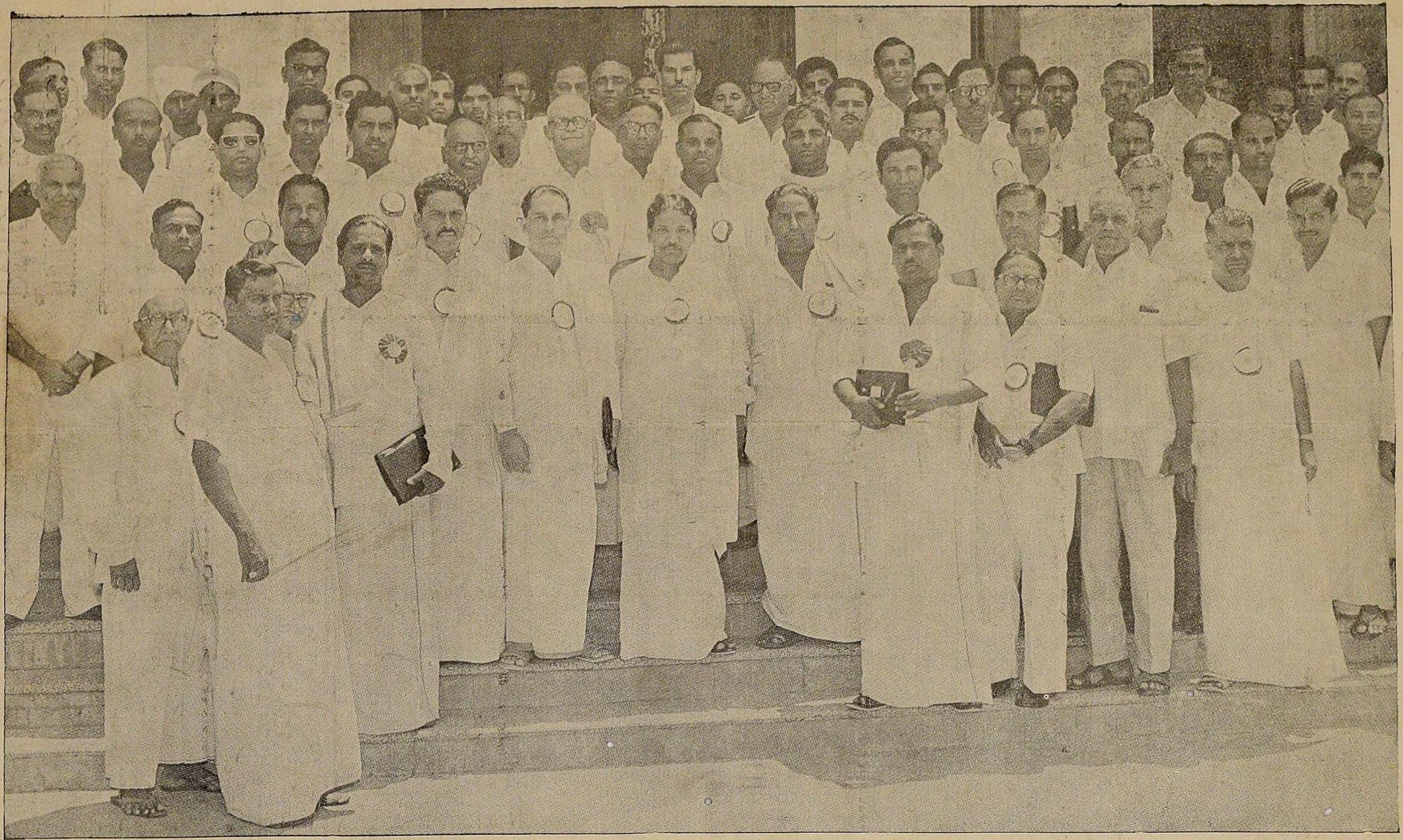

The Annual Conference of the Chamber of Municipal Chairmen and Municipal Commissioners was held at Madras on May 11.
Thiru M. Karunanidhi, Minister for Works, Thiru S. J. Sadiq Basha, Minister for Public Health and Thiru M. Muthuswamy, Minister for Local Administration are seen in the picture.

MADRAS INFORMATION

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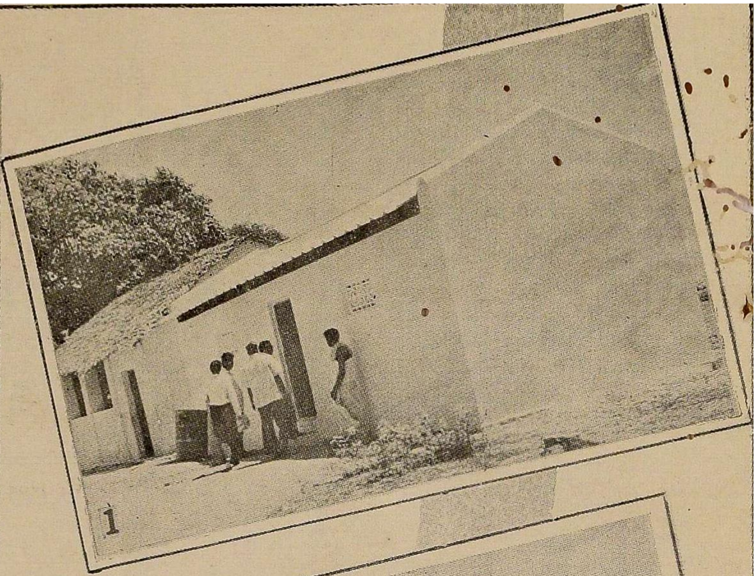
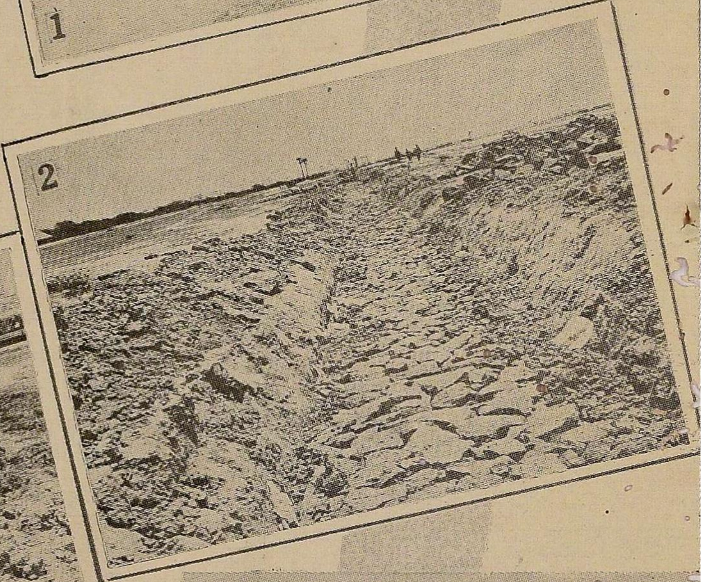
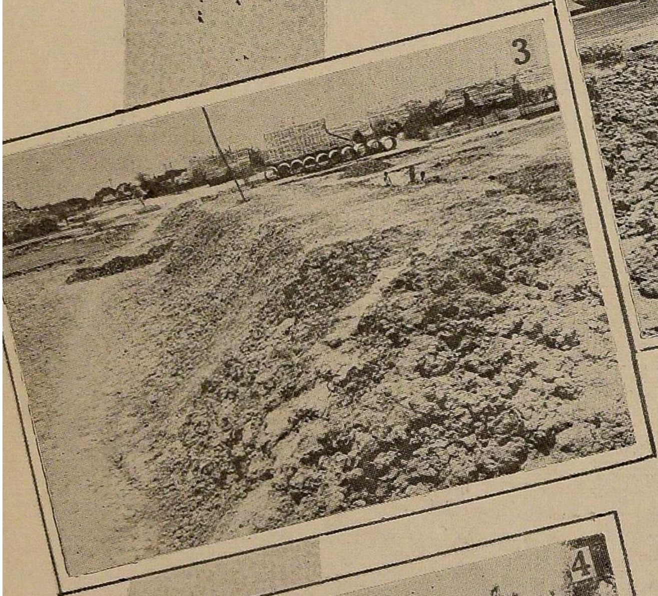
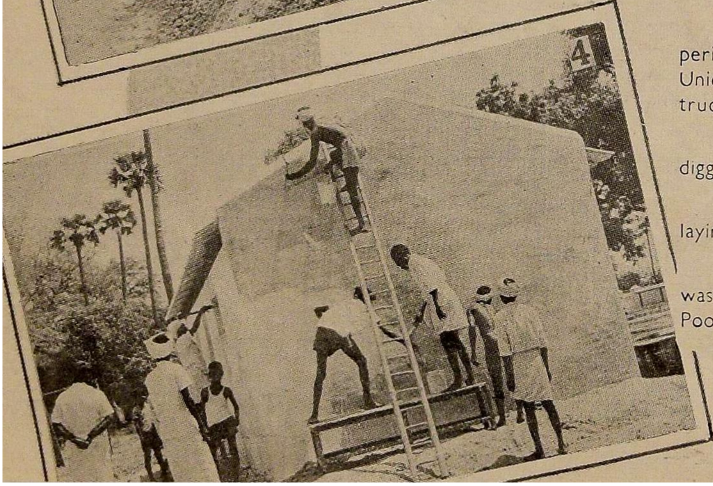
The activities of the prosperity brigade









1. The School building constructed by the Prosperity Brigade at Marambedu in Sholavaram Panchayat Union near Madras. Similar buildings have been constructed at Nallur and Attanthangal in the same Union.

2. The Prosperity Brigade has undertaken the digging of Canal at Vyasarpadi.

3. The Prosperity Brigade has undertaken the laying of a road at Vyasarpadi, Madras.

4. The members of the Prosperity Brigade white washing the school building constructed by them at Poodur, Sholavaram Panchayat Union.

Agriculture Should have highest priority in PLANNING

Madras Government's policy is to have a commanding position over stocks of rice —says the Chief Minister.

The story goes that Lord Buddha once paid a visit to a city which was in the grip of a severe famine. He sent for all his disciples to ascertain if any of them could undertake the task of feeding the hungry people. Among them the top businessmen merely lowered their heads without any response. A frail-looking woman stood up and appealed to Lord Buddha to give her a chance to undertake the onerous task. She said, " Lord, my granary is full. It is not in my house, but it is in all the houses of my brethern". She was emphasising a simple point—equal sharing of available grain supplies by one and all.

It is this principle of equality of sacrifice which has to be understood by one and all, both individuals and States in a country where population is over-reaching the means of subsistence, if we are to find an immediate solution to our food problem. Of course, the long-term solution of the food shortage in the country lies in increased production—not only of cereals but also protective foods like vegetables and milk. Besides, the achievement of a satisfactory level of balanced diet for each citizen will always have to be the major plank of any country's development. The immediate problem is however, the proper husbanding of available resources so as to ensure their equitable distribution among all sections of the population. This will perforce have to engage the attention of both the Central and State Governments in the next few years.

Food control

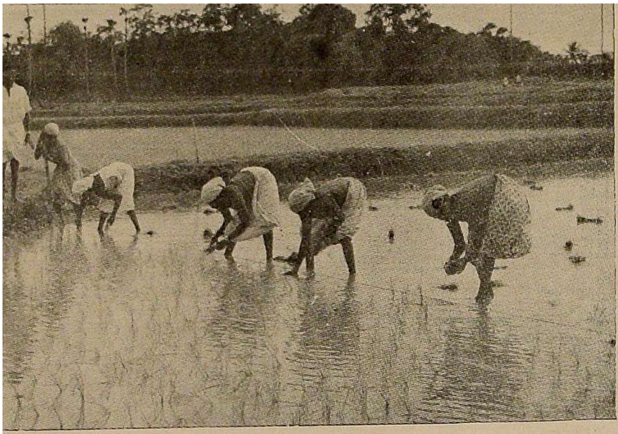
The country passed through an era of food controls during the Second World War. These were later relaxed leading finally to complete decontrol. By 1952, a partial decontrol was attempted. For the first few years of this decade there was no restriction on the movement of foodgrains except rice. In the case of rice four zones were created in order to ensure regional self-sufficiency. Since 1965 the regional zones regarding rice have been abandoned in favour of the State zones in the South.

The measures adopted for regulating distribution of foodgrains have all been in the nature of palliatives recommended by various Commissions and Committees from time to time without any attempt to prospective planning of food control over a period of time. Perhaps, it was not possible. It is, however, true that a massive food assistance from abroad has alone kept the country away from starvation. To this must be added the forebearance and sacrifice of people in deficit pockets.

Procurement

But now there is an element of uncertainty in the quantum of import from abroad. Apart from a sentimental approach to that question, a solution can be found, in my view, only by a hard core of procurement of foodgrains in all States and Union Territories on the principles of equality of sacrifice. This has to be done by every State with a procurement system directly focussed on the producer, the object being to buy the major portion of the marketable surplus, exempting small landholders completely from an obligation to sell the surplus to the State. This policy is followed in Madras State now.

I would like to mention, in passing, that Madras State is surplus in rice only theoretically, that is only in a good year ; and good years do not come always. It will be more correct to say that the State is just self-sufficient in rice in a good year. I am mentioning this, to root out the impression that it is normally marginally surplus in rice. It will be equally true to say it is marginally deficit in rice. We have been sparing Kerala rice in fairly large quantities in times of need, with reference to requests from the Centre, and if



Improved method of Paddy Cultivation

at times, we have not been able to comply with such requests, it is just because we have not immediately anything to spare.

In millet, it is clearly deficit and we have, therefore, given up trying to procure it. Still some small quantities of millet are being given to adjoining deficit States.

Supply and demand

Madras Government's policy is to have a commanding position over stocks of rice, because the market mechanism cannot be depended to strike a satsifactory balance between the interests of producers, traders and consumers. Realising that in a free economy, the law of supply and demand is a very powerful economic law, we are trying to procure as much as possible from the producer and distribute it to the vulnerable sections of the population. This again is the basis of the "One rupee a measure scheme" because I believe firmly that in a country like ours where the elasticity of demand for foodgrains is insignificant and cereals account for no small part in the poor man's family budget, any marginal shortage of the staple food of the region will lead to a disproportionately high rise in the prices of other foodstuffs ; and our food habits die very hard.

The price offered to the foodgrains will have to be remunerative enough for the producer, in that it should take into account the increasing cost of inputs, but more than increasing the price of the producer it will have to be the Government's effort to give incentives to the producers, in the form of subsidies for agricultural operations.

The procurement of foodgrains form the producer under different systems should not also, in my view, be looked upon as infringing on the producers' rights. To part with his surplus to the extent he can should be considered as his social obligation in the larger interests of the country. In the same way, procurement both in surplus and deficit areas should continue as it introduces an element of quality of sacrifice on the part of the producers. The interests of both the producer and the consumer should be kept equally in view in any scheme of procurement and distribution.

To my mind the only solution seems to be, as I said before, a competent machinery of procurement and also a gradual reduction of the commitments under public distribution system after building up some sizeable buffer stocks so that as and when food production gathers momentum it will be possible gradually for the State to undertake less and less to distribute under its public distribution system.

This year's crop prospects seem to be good but this alone should not hasten us towards thinking in terms of complete relaxation of controls, because this will be placing too much of a trust in the social conscience of the trader. On the other hand, in this year of sizeable production of foodgrains, the system of procurement and public distribution which are already being followed will have to be placed on a firmer footing.

I would therefore, by and large, advocate the continuance of the State Zones and the toning up of the machinery of procurement leading to larger stocks as a prelude towards larger internal open market circulation till our agricultural production reaches targets. More and more agricultural production has to be the keynote of the State's policy and has to get the highest priority in the State's planning, if the food problem is to be solved satisfactorily.

"The Pay Roll Savings Plan appeals best to those who know what it is to suffer"

A LESSON FROM CZECHS

Presidential speech delivered by Thirumathi Sathiavani Muthu, Minister for Harijan Welfare and Information, on the occasion of the inauguration of the Czechoslovakian Film Festival on 19th April 1968

Your Excellencies, Distinguished members of the Czechoslovakian Film Delegation and Friends:

I am happy to preside over this unique occasion got up for the inauguration by our esteemed Governor of the first full-fledged Czechoslovakian film festival in our State. I am also eager to be able to extend warm felicitations to the member of the Czechoslovakian Film Delegation on my own behalf and on behalf of the people and the Government of Thamizhagam.

This City has been the host to an international film festival recently and in the wake of that festival we also hosted a Soviet Film festival. As a result some Soviet films are now shown in many parts of our country. I am sure that after this festival week is over, distributors, in our State will not miss taking up some Czechoslovakian films for screening in other parts of our State. In our country we hold the screen star in high esteem and the presence of Madame Olga Salagova, a star of the Czech screen and member of the film delegation, in our midst lends glamour to this occasion. As the delegation also comprises a distinguished director and producer of the film industry in Czechoslovakia, I am sure their compeers in Madras would have derived the utmost benefit through the visit of this delegation. As these festivals are organised as a means of cultural exchange between two countries, I am sure Indian films, notably Tamil films, will find their way to Czechoslovakia shortly.

We could take a lesson from the Czechs not only in film making but also in the technique adopted for the holding of film festivals. While other countries held such festivals in towns of general interest like Cannes and Venice, Czechoslovakia invited the international film festival of 1947 to their spa town Karlovy Vary, so that the attention of the audience could be exclusively devoted to films and also to ensure that an audience exclusively interested in films would be attracted to the festival. I am sure that some such thing is called for in our country also. Instead of Delhi, Calcutta or Madras being the venue of a film festival, we could choose picturesque but out of the way towns for holding such a festival.

I also wish to use this occasion to address another request to the Ministry of Information and Broadcasting of Government of India. The State Governments are asked to waive collection of Entertainment Tax on festival film shows to keep admission charges low. I wonder if this is necessary, after seeing the heavy advance booking for these shows. I am convinced that it is not necessary. If these two suggestions are adopted in future film festivals we can avoid the ugly features of such festivals, i.e., heavy demand chasing the few and limited seats leading to many malpractices.

This function would have attracted the keen and helpful attention of our Chief Minister, if he had not left on a world tour. His interest in the welfare of the film industry is so deep and well-meaning that long before the present crisis in Indian film industry became prominent, he advised both producers and exhibitors to cut down costs. He specifically urged exhibitors not to invest huge capital in theatre buildings. His thesis is that if the film is to continue as a vital medium for social reform and cultural advancement, the costs should be kept so low as to enable bold experiments in themes and presentation. Extreme caution and an attitude of 'playing it safe' will rule the industry if the costs involved are high and the social and cultural pruposes of the film will become subordinate to other interests. I am sure, like me, most of you who know him, will miss the company of our Chief Minister on this occasion so dear to his heart.

EXTENSION OF E.S.I. ACT IN TIRUNELVELI TALUK

The Employees' State Insurance Act of 1948 has been extended to four revenue villages in the Tirunelveli Taluk from March 31, 1968. The villages to benefit by this are:

(i) Tiruppanikarisalkulam,
(ii) Kandiaperi,
(iii) Vagaikulam, and
(iv) Karuvelankulam.

Tamilnad's stand on language issue

—Minister for Public Works explains

In a special interview to the London Daily (*Manchester*) "*Guardian*" Thiru M. Karunanidhi, Minister for Public Works said that if the language issue is solved amicably there is no need to fear that the national unity will be jeopardised. Referring to the Centre-State relationship he said that more powers should be delegated to the State.

Q.—There is apprehension that India cannot remain a United Country for long. Is that a truly just fear ?

A.—It is true that because of the present language controversy many people have that feeling. Once the language tangle is solved there will be no such fear. National unity will be strengthened.

Q.—What is D.M.K's solution for solving the language problem ?

A.—Instead of thinking about a solution for the language problem it would be better if the issue is shelved for atleast 25 years as our leader Arignar Anna said.

Q.—What are your achievements in this one year after you have assumed office ?

A.—Though the period is very short, within this one year our achievements are considerable and many. For instance the nationalisation of bus transport and the abolition of land revenue for dry lands may be mentioned.

Q.—What are the next important problems which you are going to take up ?

A.—We will take efforts for the welfare of the farmers, workers and city slum dwellers.

Q.—How ?

A.—The last three Five-Year Plans were not Agriculture oriented. As a result the benefit of the plans have not reached the villagers. We are not the only deople to point out this. Leaders like the late Prime Minister Lal Bahadur Shastri and Thiru K. Kamaraj, former President of the All India Congress Committee, have also pointed out this fact. Therefore, we will draw and execute agriculture oriented plan schemes. There is a recession in the economic activity and in industrial development. The Central Government should come forward to help the State Government with adequate financial aid in its efforts to tide over this recession. Apart from that more powers should be delegated to the States.

Q.—What are the powers you would like for the States?

A.—Excepting Foreign Affairs, Defence and Transport and Communication all other subjects may be left to the States.

Q.—Then, is it necessary to leave the formulation of plan schemes for economic development to the Centre?

A.—Certain common schemes may be drawn up and executed by the Centre. I would like to point here another problem also. We have drawn up a scheme to bring drinking water to Madras from Cauvery at a cost of about Rs. 25 crores. The entire expenditure is to be financed by the State. But there is a provision that schemes costing more than Rs. 5 crores should be approved by the Centre. Therefore work on the Cauvery water scheme has not yet been taken up since the Centre has yet to give its clearance.

Q.—Do you think that political considerations stand in the way of getting the clearance ?

A.—I do not think so. It is due to routine delays.

Q.—The Shiv Sena in Maharashtra is saying that South Indians should quit the State. I fear that this will be harmful to the national unity.

A.—We too have that fear. Though the Centre and the State Governments promised to control the activities of the Shiv Sena, nothing has been done so far.

Q.—Is the Tamil Sena similar to that of Shiv Sena?

A.—According to its organisers the Tamil Sena is quite different from Shiv Sena and it has no intention of asking anybody to quit this part of the country. While the D.M.K. Ministers are on tour some people indulge in violence under the pretext of black flag demonstration. The organisers say that the Tamil Sena is organised only to prevent such activities. However, the State Government will not hesitate to take action against it if it is found indulging in violent activities.

Q.—After implementing the rupee-a-measure rice-scheme, at Madras, Madurai and Coimbatore, if it is not extended to the other areas will it not be a disappointment to the people of that areas ?

A.—This problem should not be looked into from that angle. A majority of the people living in cities like Madras, Madurai and Coimbatore solely depend on the market for their daily supply of rice. Hence they are entitled for some kind of concessions like this. In other areas the price of rice has come down considerably and rice is also available in plenty everywhere.

After the interview Mr. Walter Schwartz' leader writer of the "*Manchester Guardian*" a London Daily who interviewed the Minister said that " Your Minister has clear cut ideas about the national problems."

CZECH FILM FESTIVAL IN MADRAS

A three-member Czechoslovak film delegation arrived in Madras on 15th April 1968, on a five day visit.

The visit of the delegation was in connection with the Czech Film Festival inaugurated in Madras on 19th April 1968, by the Governor, Sardar Ujjal Singh.

The delegation included Miss. Olga Salagova, leading lady in "*Sun in the Net*", one of the films in the festival, Mr. Vaclay Vorlicek, Director of the Film "*End of Agent W4C*", another film in the festival and Mr. Erik Svabik, a Producer.

The Czech guests were received at the airport by Representatives of the Union Ministry of Information and Broadcasting, the South Indian Film Chamber of Commerce, the Film Producers' Guild of South India and others.

The week-long festival of Czechoslovak films was held at Odeon Theatre. The State Minister of Information and Harijan Welfare, Thirumathi Sathiavani Muthu presided over the inaugural ceremony.

This is the first time a full-fledged festival of Czechoslovak films is being held in India. It offered to the Indian movie-goer an opportunity to get acquainted, with some of the best specimens of contemporary Czechoslovak cinematic art. The festival, which was already held in New Delhi and Hyderabad, has been organised by the Union Ministry of Information and Broadcasting under the Cultural Exchange Agreement between India and Czechoslovakia.

Seven full length feature films and seven shorts, including one documentary film, were screened during the festival. The feature films are : *End of Agent W4C* (April 19), *Sun in the Net* (April 20), *The Cry* (April 21), *Assassination* (April 22), *Romance for Bugle* (April 23), *Carriage to Vienna* (April 24), and *Shop in the Main Street* (April 25).

The following short films and documentaries will also be screened in the festival: *The Hand* (April 19), *King's Journey* (April 20), *Water and Work* (April 21), *Why do you smile, Mona Lisa?* (April 22), *Mule-Birds* (April 23), *Blessing of Love* (April 24) and ***Modern Indian Painters*** (April 25).

உழைப்பால் உயர்வோம்

மாண்புமிகு திரு. இரா. நெடுஞ்செழியன், கல்வி—தொழில் அமைச்சர் அவர்களின் மே தின விழாச் சொற்பொழிவு

இமயமலையை, இங்கு நான் நின்று கொண்டு ஏலம் விடுவேனேயானல், அதை ஒரு காசுக்குக்கூட ஏலம் எடுப்பவர் இங்கே யாரும் இருக்கமாட்டார்கள்.

அதேபோல், தூத்துக்குடிக் கடலில் இருக்கும் முத்துக்களை இங்கு நின்றுகொண்டு நான் ஏலம் விட்டால் அவற்றை இரண்டு காசுக்குக்கூட இங்கு யாரும் ஏலம் கேட்கமாட்டார்கள் !

இமயமலையில் உள்ள கனிச் செல்வங்களை எடுத்து, அவற்றைப் பயன்படுத்தத்தக்க விதத்தில் இங்கே கொண்டு வந்தால்தான் அவற்றிற்கு உண்மையான மதிப்புக் கிடைக்கும்.

அதேபோல், தூத்துக்குடிக் கடலுக்குள் மூழ்கி முத்துக்களை எடுத்து—அதற்காகச் செலவிட வேண்டிய உழைப்பு, ஆற்றல் அத்தனையையும் செலவிட்ட பின்னர்தான், முத்துக்குக் கிடைக்கும் மதிப்பு—விலை கிடைக்கும்.

உலகத்தின் விலை

'இந்த உலகின் விலை என்ன' என்றால், இந்த உலகில் நாமும் நமது முன்னோர்களும் உழைத்திருக்கின்ற உழைப்பின் அளவைத்தான் விலையாகக் கூறமுடியும்.

எனவே, இந்த உலகம் உழைப்பாளருக்குத்தான் சொந்தம்—வீணில் உண்டு களித்திருப்போருக்கு இல்லை ! ஆகையினலேதான் பாரதியார் சொன்னர்—"உழவுக்கும் தொழிலுக்கும் வந்தனை செய்வோம் ; வீணில் உண்டு களித்திருப்போரை நிந்தனை செய்வோம்" என்று !

திருவள்ளுவர் கூட, "உழுதுண்டு வாழ்வாரே வாழ்வார் ; மற்றெல்லாம் தொழுதுண்டு பின் செல்வார்" என்றுதான் கூறியிருக்கிருர்.

நாம் இன்னெரு முறையில்கூட இந்தக் குறளை மாற்றிச் சொல்லலாம் ; "உழைத்துண்டு வாழ்வாரே வாழ்வர் ; மற்றெல்லாம் தொழுதுண்டு பின் செல்வர்" என்று. இதனுல், செய்யுளின் சீர், தளைகூட மாருது ; மிகப் பொருத்தமாக இருக்கும்.

எனவே, "உழைப்புக்குத்தான் மதிப்பு" என்பதை நாம் இந்த நாளில் எடுத்துக் காட்டுகிருேம்.

புரட்சியும் தோன்றியது

ஒரு காலத்தில், முதலாளி இட்ட வேலையைத் தொழிலாளி செய்து தீரவேண்டும் ; அவன் கொடுத்த காசைத்தான் பெற்றுக்கொள்ள வேண்டும்.

"முதலாளியாகவும், தொழிலாளியாகவும் கடவுளால் படைக்கப்பட்டவர்கள் ; தலை விதிப்படியே முதலாளி சுக வாழ்வு அனுபவிக்கவும், தொழிலாளி உழைத்துப் பிழைக்கவும் நேரிட்டிருக்கிறது" என்று ஒரு மூட நம்பிக்கை நிலவியது.

காலம் மாற மாற, தொழிற் புரட்சியும் அறிவுப் புரட்சியும் தோன்றியதன் விளைவாக, அறிவியல் துணைகொண்டு இந்த அண்டத்தைப் பற்றி புரிந்து கொள்ள ஆரம்பித்த பின்னர்தான், மக்களிடையே ஒரு விழிப்புணர்ச்சி ஏற்பட்டது; "ஏன்? எதற்கு? எப்படி?" என்று வினு எழுப்பும் அறிவுப் புரட்சியின் பலன்தான், தொழிலாளர்கள், உரிமைக்குப் போராடத் தொடங்கியது.

"உழைக்க 8-மணி நேரம் ; உறங்க 8-மணி நேரம் ; ஓய்வுபெற—உல்லாசமாகப் பொழுதைப் கழிக்க 8-மணி நேரம் தேவை" என்று உணரப்பட்டு, அதற்காக உரிமைக் கிளர்ச்சிகளெல்லாம் நடைபெற்று வெற்றியும் கிடைத்தது.

இப்போது, "அந்த 8-மணி நேரம் கூடத் தேவையில்லை; 7-மணி நேரம்—6-மணி நேரம் உழைத்தால்கூடப் போதும்; வாரத்தில் இரண்டு நாட்கள் விடுமுறை விட்டு 5-நாட்கள் உழைத்தால் போதும்" என்ற கருத்து வற்புறுத்தப்பட்டு, சிற்சில நாடுகளில் இதை அமுல்படுத்தும் சூழ்நிலையும் ஏற்பட்டுள்ளது.

தேவை என்பது

ஒருவருக்குக் கையில்லாமல் இருக்கலாம் ; கால் இல்லாமல் இருக்கலாம் ; வேறு சில உறுப்புக்கள் இல்லாமல் இருக்கலாம் ; ஆனுல் வயிறு இல்லாமல் எவரும் இருக்கமாட்டார்.

வேறு தேவைகளைக் கூடத் தவிர்த்துக் கொள்ளலாம் ; வயிற்றுக்குத் தேவையான உணவைத் தவிர்க்க முடியாது.

"கை இல்லை" என்பதற்காக வயிற்றுக்கு ஓர் இட்டிலி குறைவாகச் சாப்பிட முடியாது. எத்தனை இட்டிலி தேவையோ அத்தனை இட்டிலியும் சாப்பிட்டுத் தானே வேண்டும். எனவே, தேவை எல்லோருக்கும் ஒன்று தான் ; கை, கால் இல்லாதவர்கள் உழைக்க முடியாவிட்டாலும், உணவு உண்டுதானுக வேண்டும்.

எனவே, எல்லோருக்கும் வயிருர உண்ண உணவும், மனமார உடுத்த உடையும், வசதியாக வாழ இடமும் தேவை.

அவரவர், தங்கள் சக்திக்கேற்ற உழைப்பும், தேவைக் கேற்ற வசதியும் பெற்ருக வேண்டும்.

இவற்றைப் பெறக் கூடிய நிலைமை இன்னமும் நமது நாட்டில் ஏற்படவில்லை.

வளங்கள் இருக்கின்றன

நமது நாட்டில் நல்ல நில வளம் உண்டு—நிலத்திலே கனி வளம் உண்டு ; காடுகள் உண்டு ; மலைகள் உண்டு—மலையிலே பல இயற்கை வளங்கள் உண்டு ; முப்பக்கமும் கடல்களுண்டு—கடல்களிலே நிலத்தில் உள்ளதைவிட அதிகப் பயன்தரக் கூடிய கடல் வளங்கள் உண்டு.

ஆனல் இவைகளனைத்தும் வெறும் வளங்களாகவே இருக்கின்றன. நாம் நாமாகவே இருக்கின்ருேம். வளங்களுக்கும் நமக்கும் தொடர்பு இல்லாமலே இருந்து வருகிறது.

சேர்வராயன் மலையில் உள்ள இரும்புக் கனியை வெட்டியெடுத்து நெய்வேலியில் உள்ள நிலக்கரியைக் கொண்டு உருக்கினுல்தான் நமக்கு இரும்பு கிடைக்கும்.

அதேபோல், அணுச்சக்திக்குப் பயன்படக்கூடிய யூரேனியம், தோரியம் போன்ற கனிப் பொருள்கள் கலந்த மண்ணை எடுத்துப் பயன்படுத்தினுல்தான் பலன் உண்டு.

வசதியும் உரிமையும்

இங்கு இரண்டரை ரூபாய்க்கு வாங்கிய பழைய இரும்பை ஜப்பானுக்கு எடுத்துச் சென்று, அதை 2,500 ரூபாய் பெறுமான ஒலிபெருக்கியாக ஆக்கி நம்மிடமே விற்கிருர்கள் என்ருல், ஜப்பானில் "அறிவுக்கும் உழைப்புக்கும், தொடர்பு இருக்கிறது" என்றுதான் பொருள்.

அந்த நிலை நமக்கு ஏற்பட வேண்டும். நாமே அந்த ஒலிபெருக்கியை இங்கே செய்துகொள்ளக் கூடிய வசதியும் உரிமையும் நமக்கு இருக்க வேண்டும்.

இன்று மேதினியெங்கும் இந்த மே நாள் விழாக் கொண்டாடப்படுகிறது.

டோக்கியோவிலும் கொண்டாடுகிருர்கள் ; சான்பிரான்சிஸ்கோ நகரிலும் கொண்டாடுகிருர்கள் ; மாஸ்கோவிலும் கொண்டாடுகிருர்கள் ; பாரீசிலும், ரோமிலும் கொண்டாடுகிருர்கள் ! எங்கெங்கே உழைப்போர் இருக்கிருர்களோ அங்கெல்லாம் எந்தவித வேறுபாடும் இல்லாமல் கொண்டாடப்படுகிறது.

இங்கே, முற்போக்குக் கருத்துக் கொண்ட கட்சிகளும் தொழிலாளர் சங்கங்களும் சேர்ந்து கொண்டாடுகிருேம். "தொழிலாளர்" என்ற முறையில், எல்லோருமே ஒன்றுதான். நமக்குள்ளே பல வேறுபாடுகள் இருக்கலாம் ; பல்வேறு அரசியல் கட்சிகளைச் சார்ந்தவர்களும், பல்வேறு சமயச் சார்புடையோரும் இருக்கலாம் ; ஆனல், "தொழிலாளர்" என்ற முறையில் எந்தவித வேறுபாடும் இல்லை. எனவே தொழிற்சங்கத்தில் அனைவரும் ஒரே கருத்துக் கொண்டவராக இருக்க வேண்டும். தொழிலாளர் உரிமைக்காக எந்த கட்சியைச் சேர்ந்தவராஞலும் பாடுபடலாம்—போராடலாம். "இவர் இன்ன கட்சியைச் சேர்ந்தவர் ; எனவே, இவர்தான் தொழிலாளருக்காகப் பாடுபட வேண்டும்" என்பதில்லை. தொழிற்சங்கப் பணியை எல்லோராலும் செய்யவும் முடியாது. அதற்கெனப் பயிற்சியும் அனுபவமும் திறமையும் உள்ளவர்கள்தான் அதில் ஈடுபட முடியும்.

எனவே, "இதனை, இதனல் இவன் முடிக்கும் என்ருய்ந்து, அதனை அவன் கண்விடல்" என்ற குறளுக்கேற்ப யார் எதற்குத் தகுதியுடையவர்களோ அவரிடம் அந்தப் பொறுப்பை ஒப்படைக்க வேண்டும்.

யாரும், எந்த அரசியல் கருத்தையும் விட்டுவிட வேண்டாம் ; ஆனல், "தொழிற்சங்கம்" என்ற அமைப்புக்குள் வந்துவிட்ட பிறகு, அந்தக் கருத்தை ஒதுக்கிவைத்துவிட வேண்டும். தொழிற்சங்கப் பணி முடிந்ததும் தங்கள் அரசியல் கருத்தை எடுத்துக்கொள்ளலாம்.

வாய்ப்பை உருவாக்குவோம்

"ஒரு தொழிலுக்கு ஒரு தொழிற்சங்கம்தான் இருக்க வேண்டும்" என்ற கருத்து நல்லதுதான் ; நானும் அதை ஆதரிக்கிறேன், ஆனல், அவர்கள் அரசியல் கொள்கைகளைக் கைவிட்டு, ஒன்று சேருவது என்பது இப்போது அவ்வளவாக வெற்றி பெருது, யாரும் அப்படி விட்டுக் கொடுக்க முன்வர மாட்டார்கள்.

எனவே, இப்போதைக்கு ஒரு தொழிற்சாலையில் எந்தெந்தத் தொழிற்சங்கத்துக்கு எவ்வளவு பலம் இருக்கிறதோ அந்த விகிதாச்சார அடிப்படையில் ஒவ்வொரு சங்கத்துக்கும் பிரதிநிதித்துவம் அளித்து ஒன்றுபட்டு பணியாற்றும் வாய்ப்பை ஏற்படுத்தலாம் ; பிறகு நாளடைவில், "ஒரு தொழிலுக்கு ஒரு சங்கம்" என்கிற சூழ்நிலையை மெல்ல மெல்ல ஏற்படுத்த முயற்சி செய்யலாம்.

எனவே, தொழிற்சங்கப் பணிகளில், அனைவரும், "தொழிலாளர்" என்ற உணர்வோடு தொழிலாளர்களுக்குரிய கடமையை ஆற்ற வேண்டும் ; மேலும் மேலும் உரிமைகளைப் பெறப் பாடுபட வேண்டும் ; அதற்கான முயற்சிகளெல்லாம் வெற்றி பெற அனைவரும் ஒத்துழைக்க வேண்டும்."

"உங்கள் சேமிப்பால் பயனடைவது குடும்பம் மட்டுமல்ல—நாடும்தான்"

Inspiring Story of Khalsa

Speech delivered by Thiru K. A. Mathialagan, Minister for Food and Revenue, in connection with the Baisakhi greetings Birthday of Khalsa held at Sikh Temple, Teynampet, Madras on 3rd April 1968.

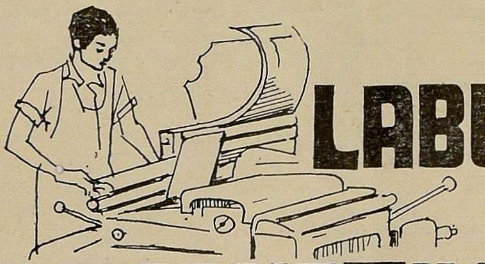
On this sacred and significant day of Baisakhi, I offer to you the members of the Guru Nanak Sat Sangh Sabha, my fraternal greetings. This day, which marks the birth of the Khalsa, is at once a happy and a holy day-a day that recalls to you your glorious heritage and inspires you to re-dedicate yourselves to the services of the community and the nation.

The wonderous drama, which the Tenth Guru, Guru Gobind Singh, enacted 269 years ago, to sanctify the inauguration of the Khalsa Panth, teaches us truth, which have become only stronger with the passage of time, and which remain vitally important and valid even in the present context. His selection of five disciples from different parts of the country and different castes, symbolised the gospel of a new order that was to transcend narrow loyalties, sectarian interests and parochial ties. The universal appeal of the message of Khalsa and the abiding sympathy and all-embracing brotherhood, that characterise its gospel, are a living confirmation and renewal of the quintessence of Indian culture and tradition, and offer a way of living that is suited to the needs of the modern world, while being true to the values of our ancient heritage. A crusading zeal for social justice; a fearlessness in upholding the right ; a sense of idealism that is vibrant, vital and dynamic ; a feeling of oneness that is born of sympathy ; and a burning faith in personal purity and public integrity ; these are the characteristics that help to evolve the saint—soldier, who is the Khalsa ideal.

Today, more than ever, these traits and values are indispensable to meet the many formidable challenges and problems that confront us in our national life. If national integration is to be translated from an oft-bandied slogan into a living reality–if justice and equality are not to be mere cliches and catch-words but are to permeate and pervade the entire body politic—then it is essential that the values of independence, integrity and universality—which the Khalsa preaches—become the guiding principles of private life and public activity. Two thousand years ago, Tamil literature proclaimed, „ Every place is my home, and every one my kin''. I am happy and proud to note that this spirit of universal brotherhood finds its echoes in the message of the Khalsa.

The sense of discipline, which the gospel of Khalsa has inculcated has helped the Sikh community to play a notable part in the life of the country. The community's contributions to the defence services are too well-known to be reiterated. Over generations, the community has enriched and enhanced its tradition of martial glory, the saga of heroism, and its unique record of valour and bravery. They have shown that while they are valiant soldiers of war, they are no less competent as soldiers of peace. The Punjab farmer has become a by-word for industrious and efficient, for progressive and scientific methods of cultivation. His pioneering skill and enterprising initiative in mechanising cultivation and effectively utilising all modern aids to farming, have yielded rich dividends. As one actively involved in food production measures I have been considerably impressed with the very progressive measures Punjab has taken to consolidate land-holdings, with a view to make farming more remunerative. The entrepreneurial skill and business acumen of your community have sustained several efforts and enterprises to set up small-scale units, particularly those involving mechanical skills.

You have been able to play such a significant role in the life of the nation, because *individually*, you are industrious and enterprising ; *socially*, you are active, aware and alert and a devoted member of a closely knit, well-organised, purposive community organisation; *nationally*, you are conscious of your rights and duties, your privileges and your obligations, and have a high degree of enlightened patriotism. Individual enterprise, social solidarity, and national consciousness—these are the lessons that can be learnt from your precept and practices, from your preaching and your performance. I have every confidence that these traits will enable and equip you to contribute in even richer measure to our national life in the years to come. The shining saga of steady effort, self-less service and heroic sacrifice, which is the inspiring story of the Khalsa brotherhood, has a message to offer and a lesson to teach the entire nation—that the happiness of the individual and progress of the nation depend on discipline, devotion and dedication.



LABOUR AND PRODUCTIVITY

A more positive role for the Government has been stressed by a study group on productivity and incentives appointed by the National Commission on Labour.

It is pointed out that there is a broad feeling today among workers that the structure of industrial ownership and industrial management is such that benefits of improved labour productivity do not accrue to workers in sufficient measure. There is also a feeling that in the formulation of broad social and economic policy, the needs and aspirations of workers do not get adequate consideration. That is some ground for this feeling for over the past 15 years while labour productivity has increased significantly, the real wages have fallen and living conditions have deteriorated.

In such a situation, it is difficult to expect workers to feel particularly enthusiastic about increasing productivity. It is for the Government to take necessary measures to change this situation.

The general political and economic climate in the country has a far-reaching effect on the attitudes of employers, workers and trade unions towards productivity. A social climate of optimism, enthusiasm, and justice in which employers and workers can feel confident that a continuing expansion of output and improvement of standards as well as equitable distribution of the output are assured, is conducive to an attitude which strives for increasing productivity.

It is the responsibility of the Government to provide such political and economic climate by formulating appropriate policies and implementing them efficiently.

Factors Impending Productivity

The study group is of the opinion that the economic and industrial climate in our country for some time past, has not been very helpful to increasing productivity.

Due to scarcity of foreign exchange, shortage of many industrial raw materials and the generally slow pace of economic growth, many industries have been operating far below their capacities. Employment in many industries has stagnated or even contracted as a result of this.

In such a situation, the employers as well as the workers are likely to view as somewhat unrealistic the talk about increasing productivity.

The rising prices, the erosion of real wages and widespread unemployment are also circumstances which do not inspire the worker to raise productivity or give him a feeling that he has a stake in increasing productivity.

The Government today plays a very significant role in industrial relations in our country. It must be recognised, however, that mere prevention of an industrial conflict through conciliation and adjudication is not a sufficiently positive contribution to industrial relations.

Without giving up the objective of protecting the weaker sections of the working people as also of keeping labour-management disputes within the boundaries dictated by broad national interest, the Government should purposefully follow industrial relations policies calculated to throw greater responsibility on the employers and trade unions themselves in the matter of resolving their own disputes.

Since the Government is one of the largest employers, it should, the group feels, set a lesson in seeking sound bipartite relations with their own employees.

Providing Expertise

While some larger companies with relatively sophisticated management have trained industrial engineering

personnel of their own and a few others hire the services of specialist consultants, a large section of employers do not have any productivity expertise at their disposal.

Trade unions have even less. Any systematic effort to raise productivity often suffers from this lack of expertise on both sides. Trades unions also view with some misgivings the efforts of specialist consultants hired by employers.

The Government could help resolve this difficulty by providing a competent, independent agency which both sides could approach for advice and guidance and which could help resolve disputes arising over the introduction of productivity techniques.

Human Factors

As methods and techniques of increasing productivity have to be developed and applied by human beings at various levels from top management down to the worker on the shop floor, persons who have to develop and apply the methods should be willing and able to make the proper use of such methods.

There is evidence to show that the possible physical effort of a worker depends to a large extent on the adequacy of the quality and quantity of food which he consumes. The average Indian worker's food is deficient both in quality and quantity and this affects his effort and work-performance. Productivity demands that high priority should be given to improving the nutritional standards of Indian workers.

The housing conditions in large industrial cities have been poor and, during the past two decades, these have grown worse due to the rapid growth of cities and failure of housing and other civic services to keep pace with such growth.

Workers can make a positive contribution to productivity if their active co-operation is sought and enlisted for the purpose through an appropriate institutional framework like joint productivity committees and through suggestion systems.

Productivity techniques should be applied with the association of the workers' trade unions and the data derived from the studies should be used as a guide to the management and the union in arriving at agreed decisions about the changes to be made.

The fears and suspicions of workers about loss of jobs or harm to their other interests must be dispelled by giving them clear assurances and by keeping them and their representatives fully informed before the studies are conducted.

The group has asked the trade unions to evolve some satisfactory methods for resolving, at least at the unit level, the problem of their mutual rivalry since such rivalry does much harm to productivity.

The unions must also develop within themselves the necessary specialised knowledge and expertise in productivity techniques both for protecting the interests of their members and for playing a positive role in productivity.

The panel has urged adequate training and retraining facilities at different levels to meet the requirements of rapid growth of science and technology.

The eight man study group comprised representatives of the National Productivity Council, the Institute for Training in Industrial Engineering, the Central Labour Institute, employees and workers.

EXTENSION OF E.S.I. SCHEME IN MADRAS

The Employees' State Insurance Scheme is being extended in the areas of Kappalur and Silaiman in Madras from the midnight of April 27, 1968.

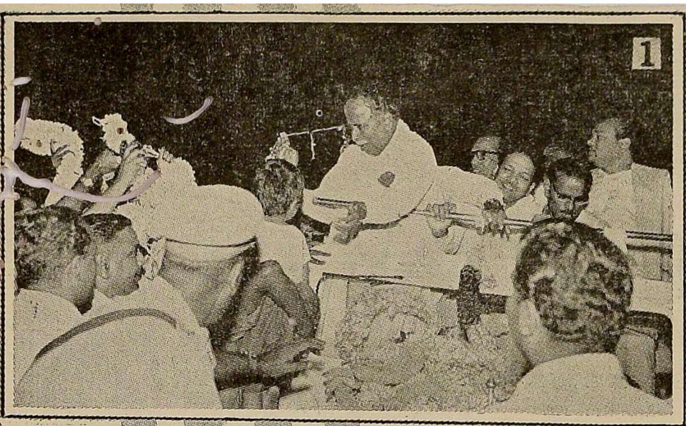
As a result 1,250 more employees will get benefit under the Employees' State Insurance Act.

Medical care in these areas will be provided by the State Government under the service system. For this purpose a mobile dispensary has been provided for these areas.

The employers of the covered factories in these areas will be required to pay employers' special contribution at the enhanced rate of 3 per cent on the total wage bill.

C.M'S RETURN FROM HIS VISIT ABROAD

P.M'S VISIT TO MADRAS



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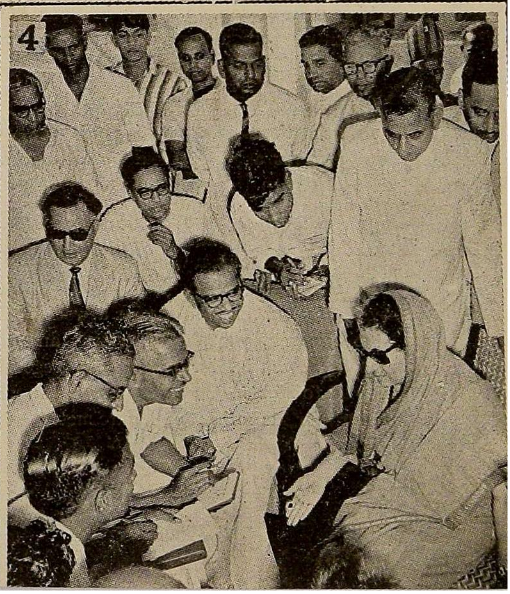

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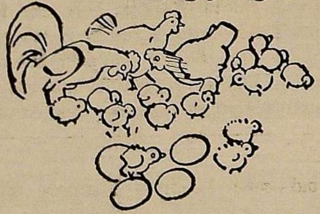
1 & 2. Thiru C. N. Annadurai, Chief Minister arrived in Madras on 11th May 1968 Sunday night after his visit to U.S.A. and Far Eastern Countries. He was accorded a rousing reception at the Airport.

3. Prime Minister Thirumathi Indira Gandhi arrived Madras on 18th May 1968 on her way to Singapore. Thiru V. R. Nedunchezhiyan, Minister for Education and Industries, who received her at the Meenambakkam Airport on her arrival is garlanding the Prime Minister.

4. The Prime Minister, before her departure to Singapore, is seen answering pressmen at a the press conference arranged at the airport.

Raise CHICKEN in your KITCHEN garden



THIRU H. P. TANDON,
Poultry Specialist, Directorate of Extension.

Probably you are one of those who have raised a kitchen garden.

From this garden, you may be fully or partly meeting the daily vegetable needs of your family.

But in your daily diet, you need about 75 to 100 grams of protein too. And half of this protein should be made up of animal origin as egg, milk, fish and meat.

A Hen's egg weighs about 57 grams (about 2 ounces). Fifty-one grams of it—the yellow and the white—is food. These, in turn, hold 6·5 grams of protein, 6 grams of fat, practically all the vitamins and some minerals.

If you keep some poultry in your kitchen garden, you can get a regular supply of egg and thus meet the protein needs of your family fully.

And what's more, a poultry unit will not only contribute towards a better meal but also towards a better kitchen garden.

This is because, you will be getting a valuable manure from the poultry house, if it is built the deep litter style. At the end of a year a well-formed litter will have nitrogen, phosphorus, potash and trace elements that are essential for raising the vegetables. If you keep 20 to 25 birds on a deep litter, you will get enough manure for manuring 300 square metres of your kitchen garden.

To set up a poultry unit in your kitchen garden, take the following steps.

Put up a suitable poultry house for your birds. For 20 to 25 layers, a house of the following dimension will be all right.

Length and width.—3 metres by 3 metres (10 feet by 10 feet).

Height.—2·2. metres by 1·8 metres—2·2 metres high at the centre and 1·8 metres on the sides—(7 feet by 5½ feet).

Foundation.—Make it 25 centimetres (9 inches) deep and equally wide, with brick or stone masonry work.

Plinth.—Continue the brick or stone masonry work for 25 to 30 centimetres (9 inches to 1 foot) more. Fill up the enclosed area with earth. Compact the earth by pressing and ramming.

Floor.—Construct it with cement concrete, brick or stone masonry work having cement pointing. While laying out the floor, make an enclosure in a corner for keeping water vessels. The enclosure should be 60 centimetres by 60 centimetres by 20 centimetres (2 feet by 2 feet by 8 inches) and should drain directly to the outside. Give the floor a proper slope and provide openings for drainage. Cover the openings with 1·3 centimetre (½ inch) mesh 20 gauge, hexagonal wire-netting.

Walls.—The walls should be 1·8 metres (5½ feet) high. Raise 25 centimetres (9 inches) thick brick or stone wallon all sides, 38 to 45 centimetres (1¼ to 1½ feet) high from the floor level. Provide 90 centimetres by 75 centimetres (3 feet by 2½ feet) opening for the

entrance. Cover the upper part of the wall with 1·3 centimetre (½ inch) mesh, 20 gauge hexagonal wire-netting fixed on wooden frame. Prepare a gate by fixing wire-netting on a wooden frame.

Roof.—Use corrugated cement asbestos sheets or a thatch work supported on brick or stone masonry pillars 25 centimetres (9 inches) by 25 centimetres, or 13 to 15 centimetres (5 or 6 inches) thick *sal* wood ballies. The centre of the roof should be raised and the sides sloping. The roof should be big enough to project 38 to 45 centimetres (1¼ to 1½ feet) beyond the side walls to keep out rains and direct sun. If you are using a thatch, put a lining of 1·3 centimetre (½ inch) mesh wire-netting on the innerside, and cover the top with polythenelined old gunny bags, commonly used for packing calcium ammonium nitrate.

Start with fresh litter for every new batch of chickens.

Before putting the litter, clean and disinfect the house and equipment with a 5 per cent solution of cresole or crude carbolic acid. Spray an insecticide like D.D.T. and let it dry. Spread a 5 to 8 centimetre—thick layer of dry earth on the floor and press it firm. Over this, spread an 8 to 10—centimetre—thick layer of suitable litter. You can use rice husk, groundnut and cotton-seedhulls, sugarcane bagasse, sawdust, wood shavings, de-shelled corn-cob pieces, or any such things for the purpose. See that the material you use is safe, dry, fine and clean.

Furnish the poultry house with these.—

A brooder, measuring 60 centimetres by 60 centimetres. You require a brooder to provide the extra heat that the chicks need from the time they are hatched till they put on feathers.

**Three feed hoppers of the following sizes:—*

For birds—

Up to 8 weeks.—60 cm. × 10 cm. × 6 cm.

9 to 20 weeks.—90 cm. × 15 cm. × 10 cm.

Over 20 weeks.—150 cm. × 20 cm. × 15 cm.

** Two water vessels of the following sizes :—*

For birds—	*Bottom dish.* Diametre.	*Bottom dish.* Height of the edge all around.	*Fountain.* Diametre.	*Fountain.* Height.
Up to 8 weeks ..	18 cm.	4 cm.	10 cm.	15 cm.
9 to 20 weeks ..	26 cm.	5 cm.	17 cm.	25 cm.
Over 20 weeks ..	35 cm.	7·5 cm.	25 cm.	30 cm

* Five laying nests, each 37 centimetres by 30 centimetres by 40 centimetres. Have these in the house from the time the pullets start laying.

Now your house is ready to receive the chickens.

Buy day-old chicks during February to April. These chicks will mature in August to October and give eggs in winter. Purchase them only from a stock, known to have a high laying quality and are free from diseases like pullorum and avian leucosis complex. Get the chicks vaccinated.

* At day old—with F. strain Ranikhet vaccine.

*At 3 weeks of age—with fowl-pox pigeon scab virus vaccine.

* At 7 to 8 weeks of age—With the regular freezedried chick-embryo Ranikhet disease vaccine.

* At 9 to 10 weeks of age.—with fowl-pox virus vaccine.

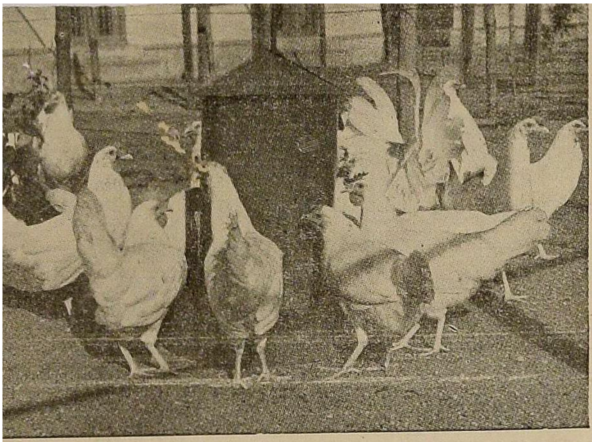
Feed your chickens with a balanced ration. Here is what you should give to your birds of different age groups.

Ration for the growing birds—

	Birds of 1 to 6 weeks. KG.	*Birds of 6 to 24 weeks.* KG.
Yellow maize or any other cereal or a mixture of cereals.	25·0	28·0
Rice polish	26·0	26·0
Barley or oats	26·0	7·0
Wheat bran	7·0	7·0
Decorticated groundnut cake ..	18·0	16·0
Cora gluten meal	5·0	5·0
Steamed fish meal	6·0	5·0
Steamed meat meal	3·0	3·0
Steamed bone meal	1·0	1·0
Calcium powder	1·0	1·0
Common salt	0·5	0·5

Supplement 100 kilograms of the mash with the following :—

Vitamin A	2·2 gm.
Vitamin B2	0·5 gm.
Vitamin D3	0·3 gm.
Manganese sulphate	2·2 gm



A poultry unit in the Kitchen garden

Ration for the layers—

	KG
Yellow maize or any other cereal or a mixture of cereals.	30·0
Rice polish	20·0
Barley or oats	10·0
Wheat bran	10·0
Decorticated groundnut cake	15·0
Corn gluten meal	4·0
Steamed fish meal	4·0
Steamed meat meal	3·0
Steamed bone meal	1·0
Calcium powder	2·0
Common salt	0·5

Supplement 100 kilograms of the mash with the following :—

Vitamin A	4·4 gm.
Vitamin B2	0·5 gm.
Vitamin D3	0·6 gm.
Manganese sulphate	22·0 gm.

From one week of age onwards, feed the birds with chopped fresh green leaves of berseem, lucerne, turnip spinach, kulfa, etc. Your kitchen garden will provide most of these.

Always provide fresh clean drinking water to the chickens.

During dry hot weather, wet the mash and then feed your birds.

Always keep the litter dry. Stir it frequently. Replace any wet patch or caked material as soon as you notice it.

Provide proper ventilation. Keep the sides of the house open, only as much as the health of the birds, their age and the weather permit.

But protect the house from draughts.

Keep the house cool in summer. Hang wet hessian cloth or thatch curtains on the sides exposed to the hot wind and keep the other sides open during the hot part of the day. During nights, keep all the sides open.

During winter, keep the house warm. Keep hessian cloth or thatch curtains hung from all the sides during mornings, evenings and nights. During the day time, open one or two sides, so that the air and sun rays may enter the pen.

Cull out all male birds, when they are 10 to 12 weeks of age.

Provide artificial light to pullets from September to February from sunset to 8 p.m. by means of a 25 watt electric bulb.

Pay at least two visits to your poultry house daily; the first one, early in the morning, and the second one in the evening.

During these visits, check up on the birds' health the way they behave and eat. Examine the condition of the equipment and the poultry house. Also look for lice, ticks and fleas on the birds. If you find any, treat them with D.D.T. or spray any other insecticide.

Remove the birds that do not lay.

If you suspect any bird suffering from a disease, separate it from the flock and take prompt measures to control the disease. You can spot out an infected bird from its off-colour and sunken eyes.

Attend to the repairs of the house and equipment, whenever required.

Gather eggs as soon as they are laid and keep them in a cool and airy place.

Don't allow any and everyone to enter into the poultry house.

Keep a vessel filled with phenyl lotion at the entrance of the poultry house. Dip the sole of your shoes or feet before entering the pen.

With all these tips, you will be able to do well with a small poultry unit in your kitchen garden.

CONTAINER
Service on the Railways

Plans for Expansion

The Indian Railways are exploring the possibility of introducing container services on break-of-gauge routes. A project analysis for a break-of-gauge container service between Calcutta and Gauhati is under way. The Research Designs and Standards Organisation have already designed a broad gauge-*cum*-metre gauge container which can move on specially designed BG/MG flats. The substitution of physical transhipment by mechanical transfer of containers will offer advantages of avoiding damage and delay at break-of-gauge points.

The container service is a complete door-to-door service, under which Railways lift goods from the factory in containers sealed and locked by the consignors themselves and transport them to the consignees' godown in the Railways' own Special Road Vehicles and Railway flats. The service thus combines facilities of road and rail transport and provides a complete, quick and integrated service.

Bombay–Ahmedabad

The pioneering container service on Indian Railways was introduced between Bombay and Ahamedabad in February 1966. Containers capable of carrying a pay load of 4·5 tonnes were selected for this project. Four wheeler Railway flats carry four containers each.

The present schedule is to load a flat a day from either end. Delivery is made in less than 48 hours in either direction.

The equipment for the service consists of 8 rail-flats, 32 containers, 4 tractor-trailer road units at Bombay and 3 at Ahmedabad.

During 1967 the Western Railway carried a total freight of 76,594 quintals and earned Rs. 4,48,297. Not a single claim for compensation arose from these movements. This service is moving traffic in dalda, soap and cigarettes, hair oil, toilet requisites, starch NOC, liquefied petroleum gas in cylinders and lubricating oil in drums between Bombay and Ahmedabad.

It has been planned to expand this service further as more traffic becomes available. Market prospecting is continuing. Traffic in soap products, processed and unprocessed cloth, medicines and certain other products will start moving soon.

Bombay–New Delhi

The second container service was introduced between Bombay and Delhi in December 1967. While the wagon flats and containers are of the same design as for the first service, it employs an improved type of road vehicle with a 'Gama' Trailor. The containers and rail flats were manufactured in the Central Railway Workshops at Jhansi and Matunga respectively. The service now moves soap, cigarettes, toilet requisites, cotton piece-goods, beer and liquor and electrical appliances. It is expected to expand soon to include carbon black, lubricating oil in drums, medicines, perfumery, biscuits and confectionery and liquefied petroleum gas in cylinders.

The transit time which used to be 5 to 6 days, has been cut to 4 days from the beginning of this year when the container train was dieselised.

The traffic on this route which totalled 7,105 quintals during the first month of operation of the service is expected to double within a month.

Gwalior–New Delhi

A weekly service, using small collapsible containers capable of carrying 60 kg. each, was introduced between Gwalior and New Delhi on November 10, 1967. These collapsible containers were manufactured in Northern Railways' Workshops at Amritsar. An ordinary broad gauge 4–wheeler covered wagon carries 129 of these containers. For the present, biscuits and confectionery are moving in these containers from Gwalior to New Delhi, and smalls traffic from New Delhi is being despatched on the return journey to Gwalior.

The Railways have also developed a one-tonne container. Project reports have been worked out for introducing the service on the New Delhi-Kanpur route of the Northern Railway and the Madras–Bangalore route of the Southern Railway. The service is expected to operate shortly on these routes.

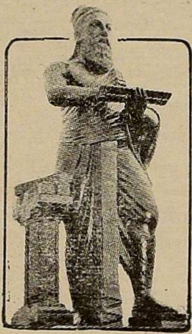
Market prospecting has also been taken in hand for introducing container services on the Howrah-Delhi, Howrah-Barauni, Secunderabad-Bombay, Madras-Bombay, Delhi-Ahmedabad, and Shalimar-Secunderabad routes. The Railways have already initiated action for the fabrication of about 500 containers and the requisite number of wagon flats for use on different container services during 1968 and 1969.

A marketing organisation has been set up on each zonal railway to attend, among other things, to the quick introduction of container services, and to function, by and large, as marketing and transport consultants to trade and industry.

INDUSTRIAL CO-OPERATIVES IN TAMILNAD

Th State Government play a notable promotional role in Co-operative Sector and provide financial assistance to the Industrial Co-operative Societies whose members are too weak to raise adequate capital but can build their society into a viable unit with initial assistance from the Government. The effective steps taken by the Government have resulted in a large measure of progress in the development of Industrial Co-operatives.

There are now 404 Industrial Co-operative Societies in the State covering a variety of industries. These include 8 co-operative tea factories with a central service society which will be a federation of all the co-operative tea factories. These factories were conceived with a view to see that small growers of tea in the Nilgiris district are no longer at the mercy of the Bought Leaf Factories which buy the leaves at a relatively low rate. The small growers of tea are now enabled to obtain a fair price for their produce so that this may act as an incentive to them to take more interest in their tea gardens and improve both the quality and the quantity of their production. The total cost of the production programme and service facility programme of all the co-operative tea factories will be Rs. 108.80 lakhs. This was made possible by the generous financial assistance extended by the Tea Board. The total area that will be covered will be 8,000 acres and the production of "made tea" will be 10,000 kgs. valued at roughly Rs. 50,000 per day.



TRIBUTES TO THIRUVALLUVAR

THIRU D. NATARAJAN, M.A., DIP. ANTHROP.,
Ford Found. Res. Trg. Cert. (Madras), State Editor-in-Charge, District Gazetteers, Madras.

'The Light of Right Life,
The wealth of practical Wisdom,
The milk of heart's abundance,
The honey of conjugal bliss,
The joy of peaceful home life,
The gospel of love and give,
The delight of Divine Grace,
In One Word THIRUKKURAL ;
And we have all these
And the whole human existence,
Epitomised in this Book for all,
An Immortal Book for all ages.'

The tenth of this month is *Saint Thiruvalluvar's Mukthi Day.* Tamilnad is observing the day and is paying its humble homage to the memory of its most glorious son, who gave unto the world the much celebrated *Thirukkural.* The message of Thiruvalluvar is a message for all ages and for all humanity and at no time is such a message more needed than at present.

The *Thirukkural* is a rare work, to which, in perfection of form, profundity of thought, nobleness of sentiment and earnestness of moral purpose, very few books in the world can be compared. It is also unrivalled and inimitable in its brevity, in its bewitching beauty and in its haunting melody, " The grandeur of a Milton, the grace of a Dante, the universality of a Shakespeare, the sublimity of an Aristotle, the idealism of a Plato and the moral fervour of a Marcus Aurelius are all to be found in a harmonious blending and appropriate proportion in this 'Bible of Mankind'." The terse and the vigorous style of the *Kural* is such that it has lent itself to the expression of every variety of thought from the plain to the most sublime and dignified that the human mind can ever conceive. The *Kural* reflects the Indian spirit in its truest form. It is the pride of Tamilnad and the crowning glory of its culture. It can be said that to it more than to anything else is due the high regard and respect with which Tamilnad is held throughout the world. It is the most valuable and the most cherished treasure of the Tamils.

In his work, Thiruvalluvar has shown himself to be a moral teacher of the very highest order, a consummate statesman and a very thorough man of the world. In his work he deals in extenso with all the values of life which foster universal love and happiness. As is well known, the *Kural* is in three parts—*Ethics* (அறம்) *Wealth and Polity* (பொருள்), and *Love* (காமம்). These, together with *Self-Realization* (வீடு) as the fourth are traditionally regarded as the four objectives of life. Though Thiruvalluvar does not treat of the fourth objective separately, the first part of the *Kural, Ethics* (அறம்), inculcates every principle, the following of which leads to *Self-Realization.* All aspects of human life and all the eternal verities are enshrined in this immortal work. It is also noted for the unsectarian nature of its theology, which has made it command acceptance from the votaries of different religious persuasions. It is truly a Cosmopolitan Scripture. The Tamils rightly refer to it as the *Universal Common Scripture* (உலகப் பொதுமறை).

The *Kural* is considered to be one of the two most ancient and most outstanding Tamil classics. (The other one is the well known *Tholkappiyam,* the oldest extant Tamil grammar). In respect of both the classics there are a number of commentaries—both ancient and modern. Though different views are held regarding the date of composition of the *Kural,* it may

well be assigned to the first or second Century B.C. The *Kural* has been translated into almost all the important languages of the world.

Saint Thiruvalluvar is rightly acknowledged as one of the greatest of poets and philosophers of the world. It has been the wonder of learned scholars as to which in the *Kural* is the more marvellous—the matter, the thought content or the manner, so absolutely perfect. Scholars have found that one cannot take out a word or syllable from a couplet of the *Kural* without ruining the thought, that one cannot alter or substitute a word or syllable without distorting the meaning, and that one cannot re-arrange a word or syllable without affecting or falsifying the suggestion. There is a fine and delicate engraving in each verse of the *Kural* and instead of the monotony, which generally one may expect to find in couplets, each couplet of the *Kural* has a rhythm of its own, with initial and internal rhymes and subtle and suggestive alterations. The remarkable excellence of Saint Thurvalluvar's marvellous work has been well appreciated by great scholars of all lands. A few excerpts from some of their glowing tributes to Saint Thiruvalluvar and his great work are given below:—

A Great Genius of the World

" The weaver of Mylapore was undoutedly one of the great geniuses of the world. Complete in itself, the sole work of its author (*The Kural*) has come down the stream of ages absolutely uninjured, hardly a single various reading of any importance being found."

" In value it (*Kural*) outweighs the whole of the remaining Tamil literature and is one of the select number of great works which have entered into the very soul of a whole people and which can never die."

—The Rev. Dr. G. U. POPE.

Thiruvalluvar—the Citizen of the World

Sage Thiruvalluvar should not be styled the unknown sage of Mylapore, for he has long been known far beyond the borders of his mother country.

—Prof. M. WINTERNITZ.

Foremost Moralist

Tiruvalluvar, the author of *the Kural*, occupies the first place as a moralist among the Tamils. Indeed, it is generally acknowledged, that there is no treatise equal to *the Kural* in any Indian language.

—Dr. JOHN MURDOCH.

Thiruvalluvar—the Homer and Dante of Tamilnad

" There is no doubt of the fact that *the Kural* is essentially the literary treasure, the poetic mouthpiece, the highest type of verbal and moral excellence among the Tamil people, as ever Homer was among the Greeks."

" It is no exaggeration to say that it is as important in Tamil literature, as influential on the Tamil mind, as Dante's great work on the language and thought of Italy."

—CHARLES E. GOVER.

The First of Works

" Called the first of works, from which whether for thought or language, there is no appeal, *the Kural* has a strong claim upon our attention as a part of the literature of the country, and as a work of intrinsic excellence.

—The Rev. W. H. DREW.

Truly Ancient Wisdom

" Some of the Sayings (*of Kural*) are probably as old as the earliest writings of the Old Testament."

—The Rev. ELIJAH HOOLE.

Forceful and Terse lessons of Wisdom

" Will be read with pleasure as affording proof of the existence of the loftiest sentiments, the purest moral rules and equal power of conception and expression. Nothing certainly in the whole compass of human language can equal the force and terseness of the sententious distichs in which the author conveys the lesson of wisdom he utters."

—The Rev. PERCIVAL.

The Master-piece of Tamil Literature

" *The Kural* is the master-piece of Tamil literature—one of the highest and purest expressions of human thought."

" That which, above all, is wonderful in *the Kural* is the fact that its author addresses himself, without regard to castes, peoples or beliefs, to the whole community of the mankind............"

—M. ARIEL.

A Work of Perfection

" *The Kural* cannot be improved nor its plan made more perfect. It is a perfect, *mosaic* in itself. The slightest change in the size, shape or colour of a single stone would mar the beauty of the whole."

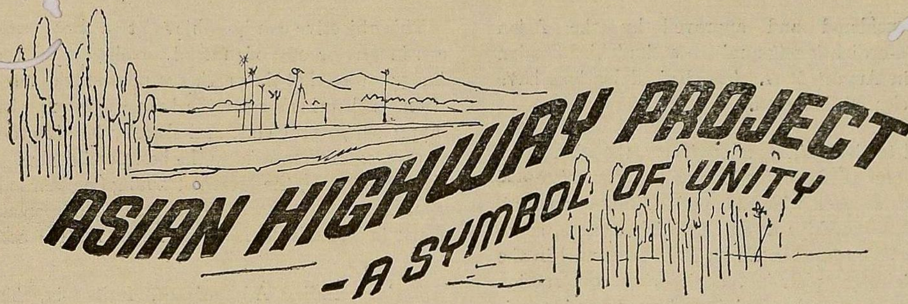
—The Rev. Dr. J. LAZARUS.

An Apple of Gold

" No translation can convey an idea of its charming effect. It is truly an apple of gold in a net-work of silver."

—Dr. GRAUL.

" Sweet to the thought, Sweet to
the ear, Sweet to the mouth,
Great cure for two-fold deeds'
disease, is Valluvar's
Sweet Kural-Venpa *verse*
with tongue right eloquent
Set forth, that we the way of
good may know ."



*Inaugural address delivered at the international training-*cum*-seminar on highway construction and maintenance held at the Central Road Research Institute on 18th April 1968, under the joint auspices of the ECAFE (UNDP) and Government of India. Engineers from Afghanistan, Ceylon, India, Indonesia, Laos, Nepal and Thailand attended the course. The three month course, which is meant of working engineers rather than raw graduates, provides opportunities to the participants to be learners as well as teachers. The present course is only the first in a long series.*

The present Training Seminar on highway construction and maintenance, with special emphasis on the maintenance of roads with various types of pavements, is being held at the Central Road Research Institute under the joint auspices of the ECAFE (UNDP) and the Government of India. It is the first joint training course in Highway Engineering of its kind organised in India, bringing together trainees from a number of ECAFE countries, although we have had individual trainees in the past from some countries. I hope that there will be many more similar joint training courses in future so that we can have further opportunities of sharing our knowledge and experience with the other countries of the ECAFE region.

This programme is a part of the Asian Highway Scheme conceived by the ECAFE as far back as 1958. The intention was to develop a network of International Highways in the ECAFE countries with a view to link them together and thereby promote the free flow of international trade and traffic. We in this country are keenly interested in this project and have been lending it our full support from its very inception. In our view, the Asian Highway Project is a symbol of Asian unity, and of Asian progress and partnership. In fact, it is a practical example of successful international co-operation and mutual assistance on this continent. I am happy to state that the majority of the roads included in the Asian Highway System in India satisfy the minimum standards laid down by ECAFE for these highways.

The ECAFE region has to cope with complicated problems, both economic and technical. Against this background the expansion of international road facilities and highway traffic in the region provides a vitally important infrastructure for the countries of Asia and makes a crucial contribution to overall economic growth in the region.

Following the recommendation made by the ECAFE at their twentieth session held at Teheran in 1964, the ECAFE Secretariat set up in 1965 a high powered body called the Asian Highway Co-ordinating Committee at Minister level for promoting and co-ordinating the planning and implementation of the Asian Highway project. One of the first tasks performed by the Committee included *inter alia* the submission of a joint application signed by the various member countries to the United Nations for the provision of " institutional" support to the Committee consisting of assistance for the development of an Asian Highway System as well as the expansion and co-ordination of Highway research and training facilities available in the ECAFE region. In this connection, it was felt that, as India was a big country with very well established research and training institutions, advantage should be taken of the research and training facilities available in this country for some time to come.

The joint application referred to above was accepted by the United Nations and a draft plan was drawn up by the ECAFE Secretariat for operating upon the assistance to be given by the United Nations. This

plan was considered and approved by the Asian Highway Co-ordinating Committee at its Third Session at Kabul in August 1967. The United Nations have also since cleared this plan.

In regard to the training of engineers, the Plan lays down that one of the objectives of the Committee is, *inter alia,* to create a wide range of training opportunities through fellowships award, training centres, seminars and study groups for all levels of personnel in the fields of highway planning, engineering construction and maintenance and administration. The idea is to grant fellowships and in-service training to senior and junior engineers in highways and Highway transport with a view to enable them to apply modern techniques and economic practices and resulting use of economic construction and methods, particularly in smaller countries where there are acute shortages of qualified engineers and technicians.

The " Plan of operations " referred to above provided for the grant of seven fellowships by the UNDP to participants from ECAFE countries to attend the 1st Training Course to be held at the Central Road Research Institute, New Delhi. This matter was discussed at the Third Session of the Asian Highway Co-ordinating Committee held at Kabul in August 1967 and it was felt that, as the UNDP project funds were limited, the provision of fellowships under the Colombo Plan and the bilateral and multilateral programmes should be explored by the Transport Technical Bureau of the Asian Highway Co-ordinating Committee.

In pursuance of this recommendation, the Director, Asian Highway, enquired from us about the possibility of providing under the Colombo Plan on an average one fellowship for each ECAFE country concerned with the Asian Highway Project, totalling fourteen in number. This was agreed to by us on the condition that, while we would meet all the living and training expenses of the trainees within India, the cost of international travel would be met by the United Nations. This was accepted by them and scheme finalised in the last week of January 1968 (31—1—1968) after personal discussions between Mr. M. S. Ahmad, Director, Asian Highway, and myself.

The development of an Asian Highway system is an enormous task. Not only does it call for a scientific approach in regard to planning, execution and maintenance of the highways forming part of this system, but also for the utmost economy, so as to enable the countries concerned to manage the work properly and adequately but yet within the available resources. This objective can be achieved to a great extent by a continuous process of mutual exchange of technical knowhow so that the participating countries may benefit from each other's scientific knowledge, experience and approach to problems, and thereby be able to put the local men and material to the best possible use. Viewed from this angle, the present training Seminar is of great significance, and marks, I am sure, an important landmark in the development of Asian mutual assistance.

Besides India, Afghanistan, Indonesia, Thailand, Laos, Nepal and Ceylon have nominated engineers for participating in this train course. This course will last for three months and provides for formal training in up-to-date techniques of road construction and maintenance, testing of road materials, latest methods of design of pavements for durable construction and maintenance of different types of pavements in diverse soil, topographic and climatic conditions, in a scientific and economic manner. The course will also include handling of problems in Traffic Safety Bridges, and Highway economics, etc.

I would like to add, however, that this course should not be considered as one where some teach and others learn. On the contrary it is a course where every participant has to function both as teacher and learner. It is the exchange of mutual experience the raising of difficulties faced in actual execution and the exchanging of knowledge on how such difficulties have been tackled, that constitutes the essence of a course such as this, which is meant for working engineers rather than raw graduates. I am sure, the directors of this Training Seminar will bear this important distinction in mind.

There is one other point I would like to refer to before concluding my speech. The U.N. assistance for this scheme does not include any provision for a hostel for the trainees nor does it provide a bus for their transport. As I expect that this Seminar will only be the first in a long series and we will have many more seminars of this kind in the future, I would like to request the ECAFE representative present here to take this into account and see that the position is rectified by the time we hold the next Seminar.

In conclusion, I am very glad to have had the opportunity to associate myself with this Seminar, which is an important and concrete example of Asian unity and co-operation. I have added pleasure in doing so, as it is my Ministry that has processed the whole scheme and made the necessary arrangements for the accommodation and reception of the trainees.

சேமித்து வாழ்வதே செம்மை வாழ்வு

(நெற்றி வேர்வை நிலத்தில் விழப் பாடுபடும் தொழிலாளர்களின் வாழ்வின் நிலை உயர, அவர் தம் வருங்காலம் பாதுகாப்புடன் விளங்க, அவர் தம் குழந்தைகளின் எதிர்காலம் செம்மையுற சேமிப்பு அவசியம் என்று இக் கடிதம் மூலம் தொழிலாளத் தோழர்களுக்கு வலியுறுத்தி வேண்டுகோள் விடுக்கிறார் மாநில சிறு சேமிப்பு ஆலோசனைக் குழுவின் துணைத் தலைவர் திரு. எம். ஜி. ராமச்சந்திரன் அவர்கள்.)

அன்புடைய உடன் பிறப்புக்களே !

வணக்கம்.

நீங்கள் இடைவிடாது எனக்குக் காட்டிவரும் அன்பிற்கும் ஆதரவிற்கும் என் உள்ளங்கனிந்த நன்றி.

மாநில சிறு சேமிப்பு ஆலோசனைக் குழுவின் துணைத் தலைவர் என்ற முறையில் உங்களுக்கு ஓரிரு வார்த்தை கூற விழைகிறேன்.

உழைக்கும் பாட்டாளி இனமான உங்களுக்கு, வாழ்க்கையில் முன்னேற்றப் படியாக உதவச் சிக்கனமும் சேமிப்பும் இன்றியமையாதன. பொருள்தனைப் போற்றி வாழ்வது தான் உயர்வளிக்கும். சேமிப்பு உங்களுக்கு வாழ்க்கையில் ஏற்படும் பண நெருக்கடியைச் சமாளிக்கவும், கண்ணின் மணிகளான உங்கள் குழந்தைகளுக்கு எதிர்கால நல்வாழ்வு தரவும், உயர்கல்வி அளிக்கவும், திருமணம் செய்து வைப்பது போன்ற அவசியமான பல காரியங்கட்கு பெரிதும் உதவும்.

உங்கள் சேமிப்பு உங்களுக்கு உதவுவதோடு, ஊருக்கும் உதவியாக இருக்கும். நாம் சிறுகச் சேமித்துக் கொடுக்கும் சிறு சேமிப்பு முதலீடுகள் அரசின் கைக்குச் சென்று மாபெரும் தொழிற்கூடங்கள், உயர் கல்விக் கூடங்கள், அணைக்கட்டுகள், பாசன வசதிகள், மருத்துவ நிலையங்கள் போன்ற பல்வேறு சமுதாய நலத் திட்டங்கள் நிறைவேற நிதி வசதி அளிக்கிறது. இவற்றால் மக்களுக்கு வேலை வாய்ப்பு பெருகி நாட்டின் வளம் செழிக்கும்.

சிறு சேமிப்பில் நீங்கள் போடும் ஒவ்வொரு காசும் உங்கள் வீட்டையும், நாட்டையும் கட்டிக் காக்கும் அடித் தளக் கற்கள் என்று நம்புங்கள். பிறர் மதிக்க நீங்கள் பெருவாழ்வு வாழ வேண்டும். இன்றைய உங்கள் சேமிப்புத்தான் நாளைய உங்கள் நல்வாழ்விற்கு வழிகோலும் செல்வம். எனவே, உங்களுக்கு மிகவும் வசதியான சம்பளப் பட்டியல் சேமிப்புத் திட்டத்தில் இன்றே நீங்கள் பங்குகொள்வதோடு உங்கள் நண்பர்களையும் சேர்த்து மகிழுங்கள். வளமான எதிர்காலத்திற்கு நீங்கள் அனைவரும் ஒன்று சேர்ந்து வழி வகுத்துக் கொள்ளுங்கள் என்று பணிவுடன் வேண்டுகிறேன்.

" சேமித்து வாழ்வதே செம்மை வாழ்வு ".

என்றும் உங்கள் அன்பன்

THE MEANING OF NON-VIOLENCE

DR. MARTIN LUTHER KING, JR.

(As a mark of homage to Dr. Martin Luther King, Jr. we publish below a condensed version of his extempore Gandhi Memorial Lecture at Howard University in 1964.)

There can be no gainsaying the fact that we face a crisis in race relations in our nation. This crisis has been precipitated by the collision between the forces of liberation and the forces of domination. One of the greatest expressions of this crisis is the resistance to the Supreme Courts' decision outlawing segregation in the public school; at times this resistance has risen to ominous proportions. But the old ideal of racial segregation, of paternalistic relationships, has exhausted itself, and the American society is seeking to reorient itself around the idea of desegregation, the idea of integration, the idea of person-to-person relations. This is the crisis of our age.

Now, when a crisis develops in a society, there is always an attempt to solve the problem developed as a result of the crisis and to get rid of the precipitating forces. Certainly those who have been oppressed or who have been the victims of the forces of domination, are always seeking to deal with the crisis. And there are there ways that oppressed people can grapple with their oppression.

One method is that of acquiescence; there are those individuals who feel that the only way to deal with their oppression is to resign themselves to the fate of oppression. There are those who surrender and find themselves becoming conditioned to things as they are. They feel that it is better to live with these things than to go through the ordeals of changing the old order to the new order. There was a man who lived in one of the Negro communities in Atlanta some years ago; he used to play his guitar and sing various songs, and one day he was heard singing a song that went something like this: "Been down so long that down don't bother me". I guess he had achieved a level of freedom—a freedom of exhaustion. He had given up the struggle.

So that is a method of acquiescence—but it is not the way. It may be the easy way at times, but it is not the moral way and it is not the courageous way; it is a cowardly way, for the individual who adjusts to an evil system is at that moment a participant in that evil system, and he must take some of the responsibility for the perpetuation of the unjust system.

There is a second way that oppressed people can deal with their oppression and that is to rise up with violence and corroding hatred.

Now, of course, we know about this method. We know about violence and I am not here to say that violence has never worked. One who studies history soon discovers that nations have often received their independence through violence. Violence has often brought about momentary victories, but I would go on to say that while violence can bring about temporary victories, it can never bring about permanent peace and it ends up creating many more social problems. Violence in the long run, in the struggle for racial justice, is both impractical and immoral. It is impractical for many reasons, and I think one of the best reasons is that so many of our opponents would love for us to start a violent revolution; they would use this as an excuse to kill many innocent people under the pretence that they are inciting a riot.

I remember in Birmingham, Alabama, that "Bull" Connor (Commissioner of Public Safety) was always happy when somebody on the sideline from the Negro community threw rocks but he was always unhappy when we remained non-violent. He knows how to deal with violence, but he does not know how to handle non-violence.

And violence is impractical because the old eye-for-an-eye philosophy ends up leaving everybody blind. This method is wrong. This method is immoral. It is immoral because it is a descending spiral ending in destruction for everybody. It is wrong because it seeks to annihilate the opponent rather than convert him. It is wrong because it leaves society in monologue rather than dialogue.

So I am st 'l convinced, in spite of the tragedies that we faced in our Birmingham and other communities, that non-violence is the most potent weapon available to the Negro in his struggle for freedom and justice. If we succumb to the temptation of using violence in the struggle, unborn generations will be the recipients of long and mightly bitterness.

There is another method, a third method, and that is the method of non-violent resistance. I fell that this is the method which must guide us through this tense period of transition. We are moving from the old order to the new order. We have the inevitable birth pains, the inevitable tensions that accompany the birth of a new age.

But I believe that non-violence is the method that can achieve the ideals and goals and principles of this new age.

Now let us look for a moment at this philosophy and its basic meaning. Because we talk a great deal and we hear a great deal about non-violence we often fail to realize that this method has an under-girding philosophy. First, I would like to say that the philosophy of non-violence contends that the means we use must be as pure as the ends we seek. Means and ends must cohere. Means and ends are inseparable. The means represent the ideal-in-the-making; in the long run of history destructive means cannot bring about constructive ends. Immoral means cannot bring about moral ends and so non-violence contends that means and ends must cohere. Non-violence is the relentless pursuit of truthful ends through moral means.

The second point that I would like to bring out about non-violence is this: It contends that one's aim must never be to inflict injury upon the opponent. In Indian philosophy they call this idea Ahimsa-non-injury.

This stands at the centre of the non-violent discipline and the non-violent philosophy and it has two aspects:

First, of course, you avoid external physical violence. One thing we say to everybody getting ready to participate in a non-violent demonstration is that you must not retaliate the physical violence. If you are hit, you must not hit back; you must rise to the heights of being able to accept blows without retaliating. And so non-injury means that you refuse to engage in external physical violence. But it also means that you are constantly moving to the point where you refuse to hate your enemy. You are constantly moving to the point where you love your enemy.

Now a lot of people are confused at this point. They ask me from time to time: "What in the world do you mean when you talk about 'love your opponent'?" Somebody said to me after a lecture the other day: "I can go along with tactical non-violence and I think you are right that it is the best tactic and the best technique. But when you start talking about this 'love' stuff, you lose me."

Well, this "love stuff" stands at the centre of non-violence. The highest expression of non-injury is love, and I think many people misunderstand love at this point. They think that when you talk about "love" you are talking about a sentimental, affectionate emotion, and I would be the first to say that this is absurd; it is nonsense to urge oppressed people to love their oppressors in an affectionate sense. This is very difficult and almost impossible.

So when I try to explain what I mean by this "love stuff" I turn to the Greek language. It has a word, *agape*.

Now, *agape* is more than aesthetical or romantic love. *Agape* is more than a friend-ship. *Agape* is understanding, creative, redemptive good-will for all men. It is an overflowing love which seeks nothing in return.

Theologians would say that it is a love of God operating in the human heart. When an individual rises to love on this level, he loves every man, not because he likes him, not because his way appeals to him, but he loves every man because God loves him. He rises to the point of loving the person who does the evil deed while hating the deed that person does.

This is always a goal and it is beautiful to have a method of struggle where it is possible to do this, for we are coming to see now that hate is dangerous. It is as injurious to the hater as it is to the hated. It is a wonderful thing to have a method of struggle where it is possible to rise to the level of love and yet stand up with determination against the unjust and evil system. You come to the point of hating segregation and standing up against it, with all your might, and yet maintaining an understanding love for the person who is misguided.

There is another point in non-violence and it is this. It says that suffering may be a powerful social force, and interestingly enough that is one of the points that violence would bring out. The forces of war and violence will agree with non-violence at this point. Violence and non-violence agree that suffering can be a powerful social force, but the difference is that violence says that suffering is a powerful social force when you inflict the suffering on another, but non-violence says that suffering is a powerful social force when you allow suffering and pain and violence to be inflicted on yourself. It goes on with a conviction that unmerited suffering is always redemptive.

And so the practitioner of non-violence will say to his opponent, "We will meet your capacity to inflict suffering by our capacity to endure suffering. We will

meet your physical force with soul force. Do to us what you will, we will still love you. We can not in all good conscience obey your unjust laws, throw us in jail and as difficult as it is, we will go to jail and still love you. We will still love you, but be assured that we will wear you down by out capacity to suffer and one day we will win freedom for ourselves ; we will so appeal to your heart and your conscience that we will win you in the process and our victory will be a double victory."

This is the meaning of non-violence in its deepest dimensions and that is something that frustrates the opponent. It exposes his moral defence, it weakens his morale and at the same time it works on his conscience. He does not know how to handle it.

If he does not beat you, wonderful. If he does not put you in jail, wonderful. But if he does put you in jail, you transform that cell from a dungeon of shame to a haven of freedom and human dignity. Even if he tries to kill you, you develop the inner conviction that there are something so precious, something so dear, something so eternally true that they are worth dying for. And if a man has not discovered something that he will die for, he is not fit to live. If an individual at thirty years has not found some great principle, some great ideal that he will die for, he is already dead. If he is challenged to take a stand but he refuses because he is afraid—afraid that his home will be bombed, afraid that he may be shot, afraid that he may lose his job—he may live until he is eighty, but he is just as dead at thirty as he is at eighty, and the cessation of breathing in the life is merely the belated announcement of an earlier death cf the spirit. And so non-violence sees this, and it sees that suffering can be a powerful social force.

There is another thing that I would like to bring out here and that is an element of optimism concerning human nature in the non-violent philosophy.

Non-violence says that within human nature there are amazing potentialities of goodness. Now I will hope I will not be misunderstood at this point because I think all to many devotees of non-violence and pacifism have been all too superficial about the human nature and all too sentimental not. They have been able to see the evil tendencies in human nature. I think we all must realise that there is within human nature a sort of dualism, something within all of us which justified Plato in saying that the human personality is like a charioteer with two strong horses each wanting to go in different directions. There is something within all of us which causes us to cry out with St. Augustine as he said in his Confessions. "Lord make me pure—but not yet." There is this tension and this struggle within human nature between the high and the low.

But after seeking this and after expressing this realistically, we must recognize that just as there is a capacity for evil, there is a capacity for goodness. Just as a Hitler can lead men to the darkest and lowest depths, a Gandhi can lead, men to the highest heights of non-violence and goodness. We must always see these possibilities within human nature ; the non-violent discipline goes on with this belief that even the most difficult person, even the persons who is committed to the old order with all his might, can be transformed.

Now non-violence says another thing. It says that one must never allow himself to reach the point that he is willing to co-operate with evil. This brings out one of the most difficult aspects of the non-violent, direct action movement. This is the whole question of civil disobedience.

This is what civil disobedience means in the final analysis : That non-co-operation with evil is as much a moral obligation as is co-operation with good. This was what Henry David Thoreau said in eloquent terms in his essay on Civil Disobedience.

Now I know that we are criticized in our movement a great deal on this point and I can understand the criticism at times because we have been telling people to obey the law—and yet we disobey the law at points. We are saying to the people all over the country that everybody should obey the Supreme Court's decision of 1954, and yet down in Brimingham Alabama, we disobeyed the local laws and then the State Court issued an injunction and we disobeyed the injunction. How do you justify all of this ?

These are legitimate questions and I think they must be answered. The persons who raise these questions must realize that there are two types of laws : just laws and unjust laws. I would be the first to say that men must obey just laws, that we have not only a civil duty but a moral obligation to obey just laws.

And I would go on to say that when a law is unjust we have a moral and an ethical responsibility to take a stand against that.

Now someone would say : "What is the difference ?" Well, I would say, first, than an unjust law is a law that is out of harmony with the moral laws of the universe. A law that is out of harmony with the laws of God. Any law that degrades human personality is automatically an unjust law and a law that uplifts humanity is a just law. Segregation is unjust and the laws supporting segregation are unjust because segregation itself is immoral.

Segregation is wrong, to use the words of St. Thomas Aquinas, because it is based on human laws out of harmony with natural law, the eternal law, the moral laws of the universe.

Segregation is wrong because it is little more than a system of adultery perpetuated by an illicit intercourse between injustice and immorality.

Segregation is an evil system and therefore any law upholding segregation is at that moment an unjust and an evil law.

Now when someone says to me : This is meaningless to me, I dont' believe in these abstract things called moral laws and I am not religious, " I tell them about the laws in the State of Mississippi. An unjust law is a code which a majority inflicts on a minority, that the minority had no part in enacting or creating because that minority was denied the right to vote. So who can argue that any law in the State of Mississippi is a just law ?

In the first place, the officials who made that law were not democratically elected. In Mississippi only 20,000 Negroes (of 986,000 Negroes in the state) are registered to vote. It means that the very legislative body itself is not democratically stauctured, and so the laws made by that body are automatically unjust laws.

Now in saying this I am not advocating anarchy. I am not advocating defying the law or evading the law. This is what many of our segregationist brothers do. We do not advocate that ; this will not lead to anything.

We contend that the law that is broken must be broken openly, cheerfully, lovingly and with a willingness to accept the penalty. I submit that any individual who disobeys a law that conscience tells him is unjust and is willing to pay the penalty by staying in jail, if necessary, in order to arouse the concience of the community concerning the injustice of that law, is at that moment expressing the very highest respect for the law.

So I am still convinced that there is great power in non-violence and we must be willing to follow this way, this method, this philosophy until we have been able to bring an end to the tragedy of segregation and move on towards a desegregated and finally an integrated society.

THE MADRAS STATE SMALL INDUSTRIES CORPORATION

The Madras State Small Industries Corporation Limited is a State Sector Project formed with an authorised capital of Rs. 10 crores. The Corporation started functioning from 1-2-1965 and it is a private limited company owned entirely by the Government of Madras. To start with, sixty-four units were taken over by this Corporation from the Directorate of Industries and Commerce and the Government will decide from time to time which of the additional units should be transferred to the Corporation. The various units of this Corporation are producing a variety of goods in sheet metal, leather, glass, ceramics as also ferrous and non-ferrous castings, forgings, pressure die cast parts, copper and enamelled wires, electric motors, pumpsets, etc., besides rendering service to the small industrialists. The Corporation is also executing orders from public sector undertakings like Defence and Electricity Departments and Railway Board. The Units in the Corporation are now employing about 6,000 workers besides other technical and non-technical staff.

WELFARE PROGRAMMES OF PANCHAYAT UNIONS

One of the major developmental activities that the Panchayat Unions have undertaken is the universalization of elementary education. Consequent on the entrustment of elementary education to the Panchayat Unions, there has been significant improvement in the enrolment of school-age children, opening of new schools, construction of school buildings and upgrading of Primary schools into Higher Elementary Schools. The Madras Panchayats Act, 1958 lays down onerous responsibilities by stipulating a condition that a portion of the expenditure on Elementary Education should be borne by the Panchayat Unions themselves. At present there are 23,000 elementary schools and 4,800 higher elementary schools under the control of the Panchayat Union and aided institutions. Nearly 37½ lakhs of children study in these schools manned by 1,14,600 teachers. 11,000 Panchayat Union schools are housed in regular buildings and the intention of the Government is that there should be no school without a building. During 1967-68 an amount Rs. 40·43 lakhs had been provided for school buildings. A sum of Rs. 28·50 lakhs had been provided for 1968-69. The Elementary Education Budget of 374 Panchayat Unions is of the order of Rs. 2,274 lakhs. Out of this, a sum of Rs. 1,916 lakhs (84 per cent) are given in the form of statutory and non-statutory grants to the Unions by the Government. The balance of Rs. 358 lakhs (16 per cent) is raised by the Panchayat Unions themselves. The local resources raised by the Panchayat Unions have been steadily increasing from Rs. 303 lakhs in 1965-66 and Rs. 314 lakhs in 1966-67 to Rs. 347 lakhs in 1967-68 and Rs. 358 lakhs in 1968-69.

The transfer of teachers of the Panchayat Union Councils is being attended to by a Committee constituted fo this purpose, with the Revenue Divisional Officer concerned as Chairman and the following as Members :—

(1) Chairman, Panchayat Union Council.

(2) Block Development Officer.

(3) Member/Members of the Legislative Assembly of the Constituency/Constituencies of which the Block forms a part.

(4) Deputy Inspector of Schools having jurisdiction over the Block.

The selection and prescribing of Text Books to Panchayat Union Schools is done by a Committee constituted with the District Collector as Chairman and the following as Members :—

(1) District Educational Officer.

(2) Two Chairmen of the Panchayat Union Councils nominated by the Government.

At the State level, a post in the cadre of Deputy Director of Rural Development has been created in the Directorate of Rural Development to effect better co-ordination, control and supervision in the matter of elementary education. An officer of the Education Department of the rank of a Divisional Inspector has been appointed to that post.

In order to improve the standard of education, the Government have sanctioned in 1967–68 a sum of Rs. 7·30 lakhs for the purchase and supply of equipments to 1,122 Primary Schools and 394 Upper Primary Schools in the Panchayat Union areas at the rate of Rs. 300 each to the Primary School and Rs. 1,000 each to the Upper Primary School.

Midday Meals

Panchayats and Panchayat Unions have been evincing keen interest in the successful working of the Midday Meal scheme. The scheme is being administered by a Committee with the President of the Panchayat as Chairman, one Harijan Member and a Woman member of the Panchayat. The Headmaster of the school is the ex-officio Secretary of the Midday Meals Committee. The number of pupils fed under the scheme has increased from year to year from its inception in 1957–58. At present 30,000 schools including Harijan Welfare Schools, Madras Corporation, etc., have been covered and the number of children fed in these schools is 18·27 lakhs. The expenditure incurred by the State Government in 1966–67 was Rs. 175·53 lakhs on the payment of subsidy to the schemes. The Revised Estimate for 1967–68 is Rs. 188·90 lakhs. The Budget provision for 1968–69 is Rs. 191·60 lakhs.

Health Services

Primary Health Centres.—The policy of the Government is to open a Primary Health Centre in every Panchayat Union. At the beginning of the Third Five-Year Plan there were 120 Primary

Health Centres and it was originally proposed to open 220 more Primary Health Centres during the Third Plan period. Subsequently, consequent on the entry of the districts of Kanyakumari, Tirunelveli, Ramanathapuram, Madurai, Tiruchirappalli, Thanjavur and portions of South Arcot and Chingleput districts into the maintenance phase of National Malaria Eradication Programme, 120 Primary Health Centres were proposed to be opened in these areas. Out of this, 86 Primary Health Centres were opened up to the end of 31st December 1967. During the Fourth Plan period, it is proposed to open Primary Health Centres in the remaining blocks at the rate of 45 each year. Accordingly, 45 Primary Health Centres were programmed to be opened during 1967–68.

On account of the entry of some more blocks into the maintenance-second-phase of the National Malaria Eradication Programme the scheme "Opening of Primary Health Centres" was concentrated in those Blocks which were included in the maintenance phase of the National Malaria Eradication Programme. Out of 60 Blocks included in the second phase of the National Malaria Eradication Programme, where Primary Health Centres had to be opened, 13 Primary Health Centres have been opened up to the end of 31st December 1967. The total number of Primary Health Centres opened is thus 257.

Panchayat Union Dispensaries

Under section 65 of the Madras Panchayats Act, 1958, the establishment and maintenance of dispensaries is the responsibility of the Panchayat Union Councils. The Government are paying the Panchayat Union Councils grants-in-aid to cover 50 per cent of the expenditure subject to a maximum of Rs. 5,000 per annum. The Panchayat Unions are meeting the cost of medicines, to the tune of Rs. 5,000 for a regular dispensary and Rs. 2,500 for a rural dispensary. With these measures, the level of dispensary facility in rural areas has been considerably stepped up.

Maternity and Child Welfare Centres

The Government have drawn a phased programme of opening maternity centres by Panchayat Unions in this State. According to this programme 170 additional maternity centres will be opened between the years 1967–68 and 1970–71 at a total cost of Rs. 5·10 lakhs. Under the scheme, eight additional centres will be opened during 1967–68. These centres are eligible for two-thirds grant from the Government. The question of obtaining 100 per cent financial assistance from the Government of India for these centres is under the consideration of this Government.

Family Planning

With the formation of Panchayat Unions, has been ordered by the Government that the implementation of the Family Planning Programme in the Blocks is also the responsibility of the Panchayats and Panchayat Unions. The Reorganised Family Planning Programme envisaged by the Government of India (by which education and motivation of Family Planning services are made available at the very doors of couples who desire to adopt Family Planning methods, rather than visiting hospitals for this purpose) has been sanctioned for implementation in 125 Blocks, where National Malaria Eradication Programme entered into maintenance phase and where there are Primary Health Centres functioning. The scheme will be extended to other Blocks in due course. The conduct of the Orientation Training Camp has been sanctioned for each Block and the Collectors are organising these camps in the districts under the Sterilisation programme the Panchayats are given a sum of Rs. 10 for each case of Vasectomy, Salpingectomy referred by them to the approved family planning surgeries.

Social Education

The Panchayat Unions have drawn up their programme for Social Education, on the lines indicated by the Government. The Social Education Programme includes the organisation of Social Education Centres, Youth Clubs, Farmers Forums, Exhibitions, etc. The Panchayat Radio Maintenance Organisation is in-charge of servicing and repairing the radios. The Panchayats and Panchayat Unions are maintaining radios in the rural areas. The expansion of community listening facilities has had a tremendous impact on developing public consciousness.

In order that radios installed in the Panchayats may be fully utilised for increasing agricultural production, the Government have encouraged the formation of listening groups so that they can listen to the programmes of the All-India Radio which are of special benefit to them. With this end in view, Rural Radio Forums have been organised in many Panchayats of this State. The ryots listen to the radio Programmes broadcast to them and thereafter review and discuss among themselves the contents of the programmes and send questions to the All-India Radio which are answered in the succeeding days.

Women's and Children Welfare

Programmes in the field of Women and Children's Welfare continue to be implemented by the Panchayat Unions with the technical guidance and help of the State Social Welfare Board and the Women's Welfare Department with its officers and staff at District and block levels. A model programme has been drawn up for implementation in each Block. The nucleus of this programme is the organisation of a maximum number of 30 Mahalir Manrams in each Block. Provision has also been made

in the model programme for purchase of demonstration equipments for Gramasevikas. The Government's grant is 33⅓ paise per capita for five years. The Mahalir Manrams should contribute 50 per cent of their total expenditure. As the implementation of the programme may vary from Block to Block, each Panchayat Union has been authorised to frame for itself a minimum programme, taking into account the local requirements. So far 12,765 Mahalir Manrams have been organised in this State. Craft training is also imparted to the members of the Mahalir Manrams through specially appointed Craft Instructors.

FAMILY PLANNING

1. Is family Planning essential ?

Yes. I do not think there is anybody who is educated and is aware of our country's food position, will say 'No' to this question. Our population has become large and the food production is not sufficient to cope with the increased population and we cannot go on begging with self-respect from other Nations for our food. So, it is essential to have family planning.

2. Is there any disadvantage ?

No. There is no disadvantage either for man or for woman. For men there is a simple operation called Vasectomy which can be done at any time. The operation takes about 15 minutes and this can be done under local anaesthesia, so that he can be fully conscious at the time of operation. In case he does not want to be conscious of the operation, it can be done under a mild general anaesthesia. The incapacity of the operation is for 24-48 hrs. His capacity as a man is not in any way impaired. If at all he is benifited by this operation. This will prevent loss of precious semen going out. Vasectomy does not interfere with the potency of a man. The only trouble with this is, he will not have a child. And that is what is aimed at in this operation.

In woman, a corresponding operation known as Salpingectomy is done. In this operation the tubes are ligatured and as the tubes are inside the abdomen unlike the Vas· in the man, operation her is a little complicated but even here, if the operation is done soon after confinement, it can be done through vaginal route when the tissues are lax which is comparatively easy. In a multiparous woman this can be done through the same route through not with the same case. Here again this operation does not cause any sort of interference with the woman's health or her capacity as a woman. It does not interfere with her normal function or her monthly periods.

3. Is it painful ?

No. It is not painful either, during operation or during the post-operative period. The pain as a result of this operation is no more than one if one has had a small blade with injury.

4. Is it always successful ?

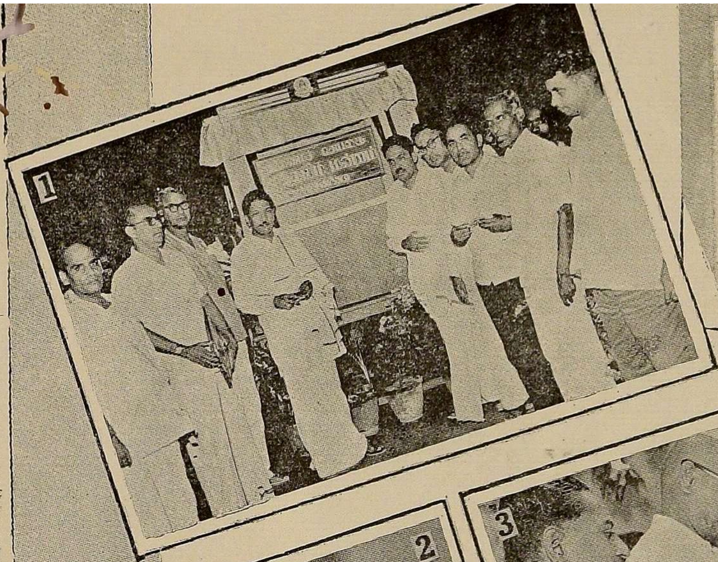
In the large majority of cases, (over 99·99 per cent) it is successful. Occasionally failure can occur. Whenever we interfere with Nature, Nature is cleverer and short-circuits what the doctor does. I think this is so very rare and compared to the very large percentage of success aud the degree of failure is so negligible that it should not be taken as a serious objection for doing this operation either on the man or on the woman as the case may be.

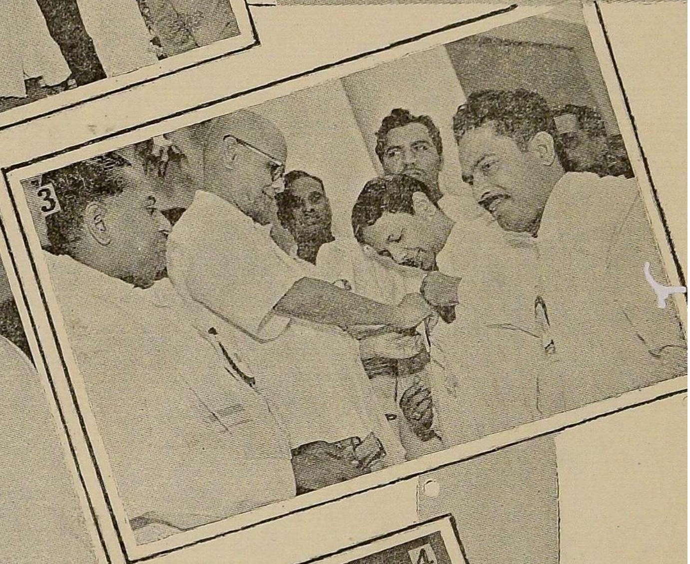
5. What about the adverse symptoms that one hears now and then, from persons who have undergone vasectomy or salpingectomy operation ?

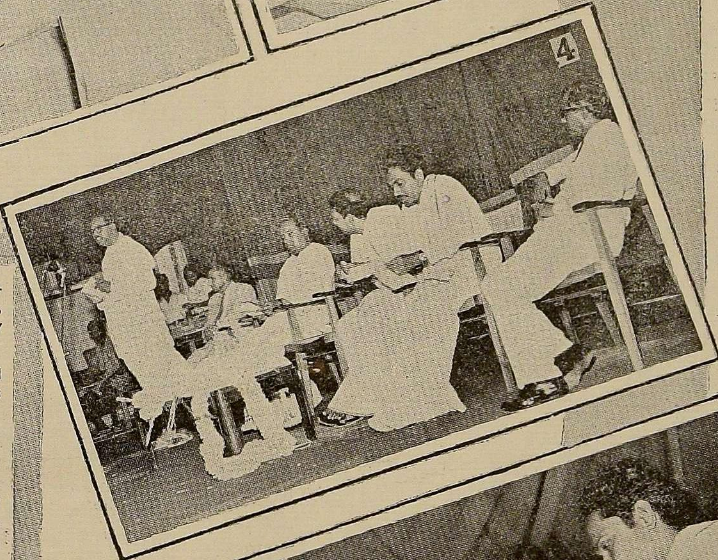
The adverse symptoms have nothing to do with this operation. The symptoms that they complain of would have been there even if they have not undergone this operation. It is something like a crow sitting on the palmyra tree and the fruit falling. The two are unconnected events but coincidence is a common factor. Often I have found the symptoms complained are in neurotic subjects and not by healthy people· One of the common complaints of a woman is, she has become stout after salpingectomy but this is not due to this operation. It is due to the persons who took to this operation after 30 or 35 years an age at which there is a tendency to put on weight and do less work. If only they continue to lead an active life as before, the obesity will not occur. There is a saying in Tamil—"A reduced intake of feed adds to the beauty of a woman." So they should be reminded of this.

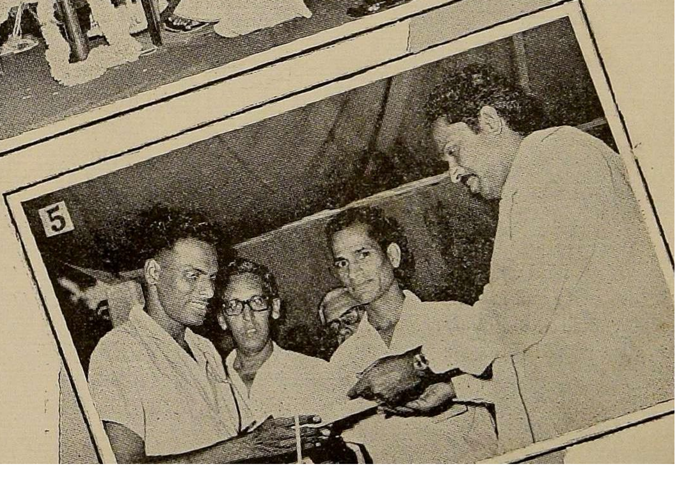
DR. RATHNAVELU SUBRAMANYAM

city functions









1. The Muthamizh Manram of the Tamilnad Secretariat was inaugurated by Thiru M. Karunanidhi, Minister for Works, at the parade ground on 9th May 1968.

2. The Small Savings Agents' camp was conducted at the Government Arts College, Mount Road, Madras on 19th May 1968.

Picture shows Thiru M. G. Ramachandran, M.L.A., Vice-Chairman of State Advisory Board for Small Savings, distributing awards to the best agents on the occasion.

3. The Annual Conference of the Chamber of Municipal Chairmen and Municipal Commissioners was held at Madras on May 11. The office-bearers are seen pinning badges on the Ministers.

4. Madras Government's Regional newsreel film was inaugurated on 4th May 1968 by Thiru V. R. Nedunchezhiyan, Minister for Education and Industries. Thiru M. Karunanidhi, Minister for Works, released the first newsreel. Thiru M. Muthuswamy, Minister for Local Administration presided.

Thiru V. R. Nedunchezhiyan is seen addressing the gathering.

5. Thiru M. Muthuswamy, Minister for Local Administration, presided over the Thirty-first Anniversary of the Stenographers' Guild on 5th May 1968 and distributed prizes for the winners of the Annual Competition.

A PEEP INTO Tamil Nad

Ancient in history, glorious in culture and traditions and colourful in life, Tamilnad is a tourists' paradise. Its centuries-old temples, marvellous frescoes, great sculptures in stone and bronze, the enchanting classical dances, the delightful music, colourful festivals, astonishing arts and crafts, historic places and modern projects all provide a variety of interests to the visitors.

Sprawling along the coast of Bay of Bengal, Tamilnad occupies the southern most part of India. It is essentially tropical in climate and vegetation. Though Tamil is the official language of the State and mother-tongue of the majority of the people, English is spoken and understood by many in the urban areas and the tourist can feel at home wherever he goes. The important centres of the State, Madras, Madurai, Coimbatore, and Tiruchi are linked by air with the rest of the country and the Southern Railway system traverses the length and breadth of Tamilnad. The State has a fine net work of surfaced roads and highly efficient Road Transport system.

The City of Madras and all the major towns and hill resorts in the Tamilnad offer comfortable hotel accommodation to the tourists. In addition to the hotel, accommodation is also available in Tourist Bungalows, Rest Houses, Railway Retiring Rooms, etc. Restaurants offer excellent Western and Indian cuisine.

A journey into Tamilnad is indeed an Odyssy of discovery and Madras, the capital of the State, itself can be conveniently the starting point of the tour.

The City of Madras

Madras, the gateway to a pleasant land, is a spacious city and in spite of its growth in recent years, retains its old world charm. There are a number of places which would interest a visitor to the city. The 300 year old Fort St. George, the Kapaleeswarar temple, the San Thome Cathedral, the Teheosophical Society atAdyar and Kalakshetra, the Art Gallery, the Government Museum, the Guindy Industrial Estate, the Integral Coach Factory and many other exciting spots await the visitor to the City. But the pride of Madras is the Marina, the second largest beach in the World. The Marina, a wonderful foreshore of fine sandy beach flanked by a pleasant driveway lined with stately buildings on one side and studded with statues of savants of Tamil literature on the other will thrill the tourists.

From Madras one can plan a series of excursions to various places of historical and archaeological interest. Trips to the sea-side resort of Mamallapuram, famous the world over for its monolithic rock-cut temples built over 12 centuries ago by the Pallava Kings and to Tirukalikkundram where, everyday, just before noon, two kites, considered to be sacred birds, visit the hillock and eat from the hands of priest, are an experience. Equally enchanting trips can be planned to Vedanthangal, the bird sanctuary and to Kanchipuram, the Golden City of thousand temple.

The Road to South

About 250 kms. south of Madras lies Chidambaram, sanctified by the temple of Nataraj, the Cosmic Dancer. Chidambaram is also the seat of Annamalai University. Further to the south, is Thanjavoor, the cultural Centre of Cauveri Delta bearing testimony to the skill and devotion of the Ancient Chola rulers of this region. The Brahadeeswarar temple in Thanjavoor built in the 11th Century A.D. by Raja Raja Chola is considered to be a masterpiece of Dravidian temple architecture. The palace at Thanjavur houses the Art Gallery with its fine bronzes and stone sculpture of immense grace and simplicity and the Saraswathi Mahal Library containing rare manuscripts in Tamil, Sanskrit, Telugu and Marathi.

West of Thanjavur is Tiruchirappalli, with its imposing Rock Fort Temple over looking a beautiful tank. Nearby Tiruchirappalli on a picturesque river island, lie the temples of Srirangam and Thiruvanaikovil.

From Tiruchirappalli, it is just over 150 kms. to Madurai the temple city and for long the cradle of Tamil literature. Madurai gives an impression of great vitality and perpe tual mood of festivity. Its famous Meenakshi temple with its massive towers and pillared corridors and breath taking sculptures are a delight to see. Madurai has many more attractions to offer to the tourists, the important ones being the Tirumalai Nayak Palace, the Mariamman Tank, the Thirupparankundram hill temple and the Gandhi Museum.

East of Madurai situated on an island in the Palk Straits, is Rameswaram a great pilgrimage centre. The pillared corridor surrounding the temple at Rameswaram is most impressive and for sheer magnificence, it is without a rival in the world.

At the southern most point of the state lies Cape Comorin, the lands end of India, the meeting place of three seas.

Tamilnad can justly be proud of its hill stations. Ootacamund or just Ooty, the Queen of the Hill Stations in India is situated in the Nilgiris about 2,300 feet above sea level. Ooty, with its climate comparable to an English summer, lies on a plateau and has the appearance of an extended park. In and around Ooty, there are innumerable places for picnics and hikes. The Botanical gardens, the Doddabetta, the tallest peak in the south, the Wenlock Downs and the Mudumalai Wild Life Sanctuary deserve special mention.

Kodaikanal is another lovely hill station which lies amidst sylvan grandeur of the Palani Hills in the South. The lake at Kodaikanal, the Bear Shola Falls, the Glen Falls, the Silver cascade, the Pillar Rock and the Dolphin's Nose all make Kodaikanal a paradise for holiday-makers.

Courtallam, will its famous waterfalls, bracing climate and peculiar charm is a favourite health and holiday resort to many visitors.

To the tourist, a Journey through Tamilnad is full of excitement. Every place and every day will be an unforgettably happy experience. More than anything else he will be glad to enjoy the time-honoured Tamilian hospitality. Yes, he will find that his visit was welcome, his stay pleasant and his sojourn memorable.

THE MADRAS OIL REFINERY AND THE FERTILISER PLANT

The Madras Oil Refinery and the Fertiliser Plant which are estimated to cost a total of Rs. 100 crores are coming up fast at Manali, seven miles from Madras. The Refinery will have a capacity to process 2.5 million tonnes of crude oil per year and the other plant will produce urea and solid complex fertilisers of over a million tonnes excluding 30,000 tonnes of ammonia.

The capacity of the Refinery is to be expanded later to 3.5 million tonnes. The Refinery will have in its fold 13 process units. They are crude distillation unit, vapour recovery and treating unit, naphtha desulphurizer and catalytic reformer, kerosene hydrotreater, high speed diesel oil hydroesulphurizer, visbreaker and thermal cracker, bitumen unit, furfural extraction unit, MEK dewaxing unit, lube oil hudro finisher hydrogen plant, sulphur recovery plant and vacuum distillate hydrosulphurizer. The Refinery output is so designed as to yield annually 413,000 tonnes of light distillates including domestic fuel gas, 925,000 tonnes of middle distillates, 610,000 tonnes of heavy distillates, 200,000 tonnes of lub stocks and 19,700 tonnes of elemental sulphur.

Water management and utilisation

During the year 1967–68 we have been subject to adverse seasonal conditions both during the south-west monsoon and north-east monsoon periods. The south-west monsoon which normally sets in during the second fortnight of June in the catchment areas of Cauvery, Amaravathi, Bhavani, Periyar, Tambaraparani and Kodayar rivers, actually set in rather very late and it was below normal. The deficit in rainfall in Cauvery catchment was 13 per cent, in Bhavani 24 per cent and in Periyar 28 per cent. The deficit in inflows was 17 per cent in Mettur Reservoir, 43 per cent in Bhavanisagar, 47 per cent in Periyar lake, 45 per cent in Pechipara Reservoir, 11 per cent in Perunchani Reservoir, 36 per cent in Amaravathi Reservoir and 28 per cent in Papanasam. All the systems except Mettur and Vidur and Manimuthar were opened on the normal dates. The Mettur Reservoir was opened for irrigation 21 days later than normal date as the storage position in the reservoir and also inflows realised were poor. The Vidur and Manimuthar Reservoirs were also opened late after the storage position in the Reservoirs improved. Special releases were also allowed from Krishnagiri and Sathanur Reservoirs to grow additional crop over an extent of 18,600 acres.

The north-east monsoon was also a failure in the catchment areas of Cauvery, Bhavani, Amaravathi, Periyar and Kodayar rivers. The deficit in rainfall was 60 per cent in Cauvery catchment, 40 per cent in Bhavani, 50 per cent in Periyar and 33 per cent in Kodayar. The deficit in inflows was 65 per cent in Mettur, 60 per cent in Bhavanisagar, 47 per cent in Periyar lake, 20 per cent in Pechipara, 5 per cent in Perunchani and 35 per cent in Amaravathi. Because of the failure of the north-east monsoon, supplies for second turn ayacut under Bhavanisagar could not be allowed this year. As a measure of relief to the ayacutdars the Government have ordered the postponement of betterment levy demand due from the second turn ayacutdars. The Government have also ordered that the collection of betterment levy might be limited to only one fasli as against two faslis for which demands have accrued in respect of all the lands irrigated in the first turn. The inadequate storage in the Mettur Reservoir had to be judiciously and economically used and a turn system was adopted so that the standing crops could be brought to maturity. Similar difficulties were also experienced in Periyar and Kodayar systems and the regulation is being done by adopting turn systems.

The coastal belts of Ramanathapuram, Tirunelveli districts and also Thanjavur district were subject to severe cyclone and heavy rainfall in two spells, one in the month of October and the other in December 1967. Several irrigation tanks were damaged. Immediate steps were taken to ring bund the breached tanks in Ramanathapuram district so as to allow water for use in the rest of the irrigation season. Permanent breach closing works have been taken up and are in progress. Prompt action was also taken to restore the damages caused to roads, in Thanjavur and Ramanathapuram districts.

Keeping in view the fact that the extent of land and water available in our State are limited, it is imperative that we should go ahead in a big way by increasing the coverage under high yielding short-term variety programme, followed by a second crop. This needs supplementation from ground water. The United Nations Ground Water Project which came into operation on 17th March 1966 provided coverage also for the Cauvery delta, but it was found to be inadequate. This Government have recently made a request to the United Nations through the Government of India for additional assistance by way of expertise needs in the field of agriculture, economics and drilling and additional equipments for extension of ground water investigation in the Cauvery delta. The period of this second phase will be about 1½ years and it is estimated to cost the United Nations 6·54 lakhs U.S. dollars and the State Government Rs. 48·44 lakhs.

One of the important steps taken by this Government for increasing food production is the introduction of the new cropping pattern in the Cauvery delta by increasing the area under double crop. To ensure the success of this

scheme in the coming years, the Government have sanctioned a scheme for carrying out improvements to the Grand Anicut Canal and the Cauvery system at an estimated cost of about Rs. 66 lakhs. The main improvements contemplated under this scheme are clearance of silt from the head reaches of the Grand Anicut Canal, to allow full supply, strengthening of the banks at the sites of embankment and other vulnerable places and revetment of sides of the embankment including lining of bed wherever necessary. In the Cauvery system, the banks of Palavar, Uppar, Manniar, Velappar, etc., will be brought to standards. The improvement will be carried out on a phased programme and expenditure of Rs. 26 lakhs will be incurred during 1968–69.

Another important step taken by the Government in the interest of food production is relaxation of the ban on sinking of new wells and extension of power supply to these wells in Project areas including the Lower Bhavani Project and the Parambikulam-Aliyar Project. According to these orders, sinking of new wells and deepening of existing wells have been permitted beyond a distance of 50 metres from the toe of the bund of main canals and branch canals and 25 metres from the bunds of distributaries. Except in the Parambikulam-Aliyar Project the ryots will be free to raise any crop they like with the well water during the off season. These relaxations will, I hope, be welcomed by all ryots. Suitable relaxations to lift water have also been issued to meet the needs arising out of scarcity conditions.

Hitherto, field bothies were being provided in our Projects at Government cost up to 50 acres block except in the case of a few projects like the Parambikulam–Aliyar Project where field bothies were being provided at Government cost, up to 25 acres. In the interest of increasing food production, the Government have now decided, in principle, to extend this concession of provision of field bothies at Government cost up to 25 acres block to all projects and schemes.

We have recently sanctioned a scheme for modernising the Vaigai channels at a cost of Rs. 395 lakhs. Under Minor Irrigation, we have spent in the current year a sum of Rs. 223·10 lakhs up to the end of December 1967 and created irrigation potential to a new area of 12,714 acres besides stabilisation of 30,349 acres and relief from submersion of 595 acres.

The Government were hitherto charging a rate of Rs. 1,000 per day for the shooting of films in and around irrigation project areas to meet a portion of the expenditure incurred on their maintenance. This Government considered that allowing beauty spots to be filmed would be advantageous for the tourist industry. The Government have therefore reduced the charges for shooting films in irrigation projects from Rs. 1,000 per day to Rs. 300 per day to promote art and aesthetics.

The existence of various agencies in charge of irrigation works has not only created confusion in the minds of the public as to which agency they have to approach for the redressal of their grievances but also resulted in lack of co-ordination affecting food production to some extent. Taking this and other aspects into consideration, the Government issued orders in July 1967 for creating a unified agency with territorial jurisdiction for each officer. As it was represented that giving effect to the orders in the middle of the academic and financial year may cause hardship to the staff and difficulties in finalising the accounts, the Government have since issued orders for bringing into force the reorganised set up with effect from 1*st April* 1968. In framing this scheme of reorganisation, the Government have kept in view the following principles, namely, (1) the jurisdictions in existence, based on the systemwise irrigation, need not be disturbed ; (2) the P.W.D. Workshops now managed by an Executive Engineer may be placed in charge of a Superintending Engineer in accordance with the recommendations of the International Labour Organisation ; (3) the staff working in the Board of Revenue for attending to the work relating to Food Production may be withdrawn and attached to the Chief Engineer (Irrigation) ; (4) above all, as far as possible, each district will have one Superintending Engineer to directly supervise and co-ordinate activities relating to irrigation and buildings. In the reorganised set up there will be 10 regular circles and 6 special circles. The number of divisions will be 80 and subdivisions will be 347. The Government have issued instructions fixing the headquarters and jurisdictions of each of the circles and divisions and have instructed the Chief Engineer to fix the jurisdiction of the subdivisions suitably.

Government have been receiving a number of representations from the agriculturists of Avanashi taluk for provision of irrigation facilities to their taluk which is a dry and parched area with a very poor rainfall and with no other source of stable irrigation. Government are advised that irrigation facilities to the Avanashi area may be provided only to a limited extent of tail race waters made available by the water-conservancy measures adopted by the Madras State Electricity Board. It is estimated that about 3,000 M.C.ft. can be available this way, with which it will be possible to give supplies to about 12,000 acres of wet or 21,000 acres of dry lands at the maximum. Investigation on this scheme is now in progress.

The releases from the Central Road Fund by the Government of India from year to year have been far too inadequate. During 1966–67, Rs. 25 lakhs were allotted but in the current year a possible allotment of only Rs. 22·80 lakhs has been indicated against our demand for Rs. 44·91 lakhs. I wish to reiterate that the Government of India should display a greater awareness of our needs in this vital sector of development.

In response to the strong and persistent representations made by this Government and the public demand, the Government of India have at last sanctioned the development of a Deep Sea Harbour at Tuticorin at a cost of Rs. 24·40 crores. According to the latest time schedule, the main harbour is to be completed by 1970. The State Government have also on their part incurred an expenditure of about Rs. 110·00 lakhs so far on the provision of off-site facilities to the Project such as formation of roads outside the harbour limits, water-supply, etc.

I may add that the Government of India were moved to declare Tuticorin Port as a Free Trade Zone on the lines of the Kandla Free Trade Zone. The Deputy Prime Minister and the Union Commerce Minister have written to say that the Free Trade Zone at Kandla itself is in an experimental stage and that the question of declaring Tuticorin as a Free Trade Zone will be considered only after the Kandla Zone has begun to function fully.

Before I conclude, I may also refer to the age of retirement of officers of the Engineering Services. In the contest of the stagnation and availability of a large number of qualified Engineers, Government are reviewing this question and considering restoring the age-limit to 55 years. Their decision is expected shortly.

Every possible step to augment irrigation and to improve the existing facilities is being explored and utilised to the maximum extent. Increased emphasis has to be placed on the improved methods of Agricultural practice and water management. The Agriculture Department is educating the agriculturists on better and more economic methods of utilisation to maximise the results.

COMMON MAN'S WATCH FROM HMT

A watch is not just an ornament, a status symbol. It is an indispensable accessory of life in the modern world. In India about 3·5 million watches are in demand annually and till very recently over two million watches costing about Rs. 20 crores in foreign exchange were being imported.

Today, India produces over 450,000 watches a year while the production was nil in 1950–51.

The delicate and intricate job of watch making is done by the Hindustan Machine Tools Ltd., Bangalore, in collaboration with the Citizen Watch Company of Japan.

The capacity of HMT, according to present estimates, is 360,000 watches a year and even this will meet only a tenth of the country's demand. When the factory grows to its planned size, by 1971, it will meet a major part of the internal demand and even export watches. HMT is one of the very few factories in the world producing all the components and assembling watches under a single roof.

The factory started production in July 1961 with the assembling of 800 watches from imported components. The manufacture of Indian components began on a modest scale in 1963 and by 1967, the indigenous content in HMT watches has risen to 84 per cent.

The HMT Factory now produces six types of watches, five for men—Citizen, Janata, Janata Luminous, Pilot and Sona, and one for Ladies—Sujata. Sona is earmarked for export and Pilot for flying personnel. Watches, with black electro-plated dials and luminous Arabic numerals and hands, are also being manufactured for defence personnel and they are known as Jawan.

The factory has made big strides in production In 1963–64 the outturn was over 121,000. It reached about 240,000 in 1966–67. The factory is aiming to reach a record performance of 1,000 watches a day in 1968–69.

To keep imports to the minimum, raw materials and tools were obtained from Western countries for setting up a tool room. Intensive training was also given to workers. Use of available indigenous brass rolled products in the manufacture of gold plated Citizen watch cases, has reduced the import by 10 to 15 tonnes a year. Efforts are also afoot, for the preparation of a solution for electro-plating, which is now being imported. This might result in an annual saving of a lakh of rupees.

The prices of HMT watches were kept around Rs. 100 in keeping with the basic objective of making watches for the common man. However, due to rise in production costs and devaluation of the rupee the prices have been increased by Rs. 13 per watch.

The factory employs about 1,200 workers. A large number of the workers are women, specially trained for assembling watches, which demands delicate skill patience and above all a high degree of concentration.

''திட்டமிட்ட குடும்பம் தேவிட்டாத இன்பம்''

உங்கள் குடும்பம் ஆயிரம் காலத்துப்பயிர் ஒவ்வொரு தலைமுறையும் நூறுண்டு வாழ இன்பம் தேவை, இனிய வாழ்வுக்கு ஓர் இரு குழந்தைகள் இருந்தாலே போதும்.

வெளியீடு: மாநில குடும்ப நலதிட்ட அமைப்பு
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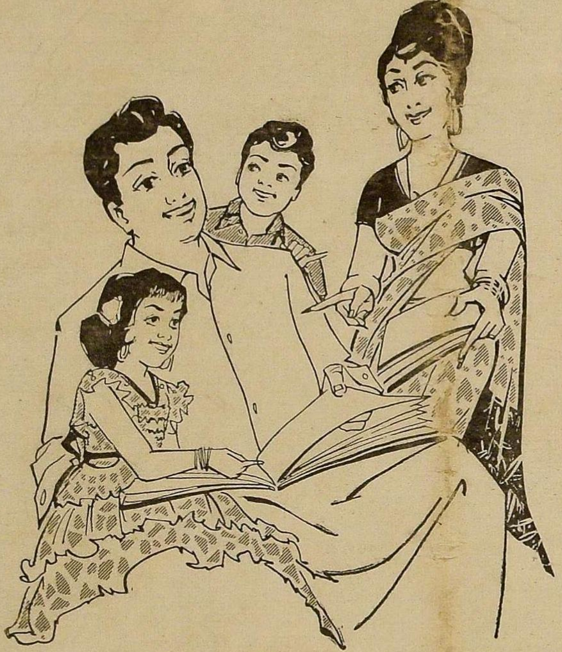

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